THE EXPOSITORY TIMES

Notes of Recent Exposition

THE *Festschrift*, a fine literary gesture which originated in Germany, is growing quite fashionable nowadays. When the illustrious scholar reaches the Biblical three score years and ten, his friends and fellow-scholars conspire in good will to honour him with a volume of essays. Professor Johannes De ZWAAN, the well-known Deutsch *Neutestamentler*, is the latest to be thus honoured in a book called *Studia Paulina*.[1] In addition to the customary felicitation at the beginning and a list of De ZWAAN's published writings at the end, it contains eighteen essays. Nine are in English, six in German, two in French, and one in Dutch. When we mention that the team of essayists includes C. H. Dodd and T. W. Manson, Rudolf Bultmann and Joachim Jeremias, we need give no further guarantee of the quality of the book. To be sure, one or two of the essays fall below the standard of excellence suggested by these names; and one or two of the Continental scholars who have chosen to write in English might have had their contributions 'vetted' for spelling and idiom before they printed them; but, taken as a whole, the *Festschrift* is a worthy tribute to him whom they delight to honour.

Pauline studies? After all these centuries of poring over his Epistles, can anything new be said about St. Paul? Amid much that is familiar in this book we have come across one or two new suggestions which we would like to share with our readers. For ourselves, we are not wholly persuaded of the truth of all of them; but they are at least highly interesting, and they set the mind racing in all sorts of fruitful directions.

Take, to begin with, the old problem of St. Paul's 'thorn in the flesh.' Professor Menoud of Neuchâtel is sure we modern scholars are wrong in thinking it was some sort of disease, whether ophthalmia, epilepsy, or malaria. If we retort, 'What about the clear reference to a bodily ailment in Gal 4^{13}?' Menoud demurs. The reference there is not to any disease but to the bodily bruises, sustained in his apostolic labours, with which Paul arrived in Galatia. Nor does it avail to point to 2 Co $4^{7ff.}$. The allusion there is to the pains and perils which are the inevitable lot of any missionary like St. Paul. Paul was never a valetudinarian. We never hear him tell in his letters (and Acts agrees in this with the Epistles) of any sickness interrupting his apostolic travels. In short, illness occupies no place in the personal life of the Apostle.

What then? The context of 2 Co $12^{7ff.}$, says Menoud, makes it clear that 'the thorn' and 'the messenger of Satan' must be explained in terms of the trials connected with the exercise of Paul's apostolic activity. Long ago Chrysostom took this tribulation of Paul's to be the suffering inflicted on him by his enemies conceived as Satan's agents. Obviously Paul's trial must have been something peculiar to himself, and not generally apostolic. Now, everybody knows what heart-break he suffered from his failure to persuade his fellow-Jews to accept the gospel. Must not his 'thorn' have to do with this? Did not his failure cause Paul acute psychological, even theological, pain? At first, he supposed that this Jewish unbelief was Satan's work directed at him personally. He had to learn from the Lord Himself that this failure was part of the Divine plan to keep him humble—to prevent him boasting of his triumphs. And when he came to write Romans, he had begun to see that, after all, Israel's unbelief was providentially meant to be only temporary.

Of this theory Menoud finds confirmation in the story of the Lord's appearance to Paul in the Temple recorded in Ac 22. 'The equivalent,' he says, 'of this vision is not one or other of the Christophanies mentioned by Paul in his Epistles but his statement about the thorn and about the grace which is sufficient.'

An interesting theory? Yes. A convincing one? We wonder very much.

Now take another passage from the same letter —2 Co 2^{14-17}—and let us follow Professor T. W. Manson as he propounds a new exegesis. Here is the R.S.V. text:

'But thanks be to God who in Christ always leads us in triumph and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to

[1] Bohn, Haarlem; Fl. 9·50.

death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.'

Here is Manson's paraphrase:

'We must be thankful to God, who does not leave us a prey to our cares and anxieties but carries us along in the victorious progress of the Messianic triumph, which is sweeping through the world. But God does more than that: he uses us to show to the whole world the life-giving remedy against sin, a remedy which consists in the knowledge of himself which is given in Christ. For we share in the healing power which is in Christ; and we serve God by bringing it to all, whether they accept it, and with it life, or reject it, and by rejecting it, reject life. For the fact is that to some (the latter) we are a deadly poison, while to others (the former) we are a life-giving medicine. This is a great responsibility, and one that is not easy to carry when it is taken seriously. And we take it seriously. For we are not like the rest who dilute and adulterate the word of God, the revelation of God in Christ which is the life-giving medicine. On the contrary, we deliver that word, that life-giving medicine in all its purity, as it comes from God and as we are responsible to God in Christ.'

This highly original exegesis rests on two things. First, Manson refers the words in *v.* 14 to Christ. It is Christ who is 'the fragrance of the knowledge of God.' And, second, by copious quotations from the rabbis he shows how they were wont to compare the *Torah* to a drug or medicine which brought life or death to men, according to the response which they made to it. The pupil of Gamaliel, he suggests, conceived of Christ as 'the perfect remedy' against 'sin in the flesh,' just as the rabbis called the Law a 'drug' or remedy against 'the evil inclination.' Christ is the perfect remedy because He does what the Law failed to do. Furthermore, the Law claimed to give knowledge of God. So does Christ. Therein resides His medicinal power. In that power His followers share, and it is their task to offer it pure and unadulterated to those for whom it is intended. The old evangelical jingle (we may add) was perhaps using Paul's very idiom:

Life is short,
Death is sure,
Sin is the wound,
Christ is the cure.

Professor Dodd's essay—the last we have space to mention—concerns itself with the question, 'What does Paul mean by the law of Christ?'

Does not Paul say that Christ is 'the end of the law' for the believer? Is not Christian behaviour essentially a 'walking according to the Spirit'? How then does Paul speak of himself in 1 Co 9 as 'being under the law of Christ,' and why does he call on the Galatians (in Gal 6) to 'fulfil the law of Christ?' What is this law of Christ?

To suggest that 'the law of Christ' was, for Paul, some new and better *Torah* may seem absurd to many who think of Paul as having done with the Law in every shape and form. Yet this is precisely the suggestion Dr. Dodd makes. Observe, he says, the contexts in which the two references to 'the law of Christ' occur. In 1 Co 9^{14} (as in 1 Co 7^{10}) Paul authoritatively cites 'commandments' of Christ. Moreover, in Ro 14^{10-23} he allusively adduces many sayings of Jesus as authoritative for his readers. Now turn to the other context, Gal 6, and note how many echoes of Christ's teaching, as preserved in Mt 18, occur in the vicinity of the summons to 'fulfil the law of Christ.' For Paul, obedience to 'the law of Christ' undoubtedly meant obedience to the precepts of Christ which were known in the Christian community.

The truth is that we err if we suppose that 'fulfilling the law of Christ' and 'walking according to the Spirit' are two unrelated and antithetical conceptions of Christian behaviour. Paul summoned the Christian to do both. In the commandments of Christ, comprehensively called 'the law of Christ,' the Christian has his Divinely given pattern of the good life. But in his attempt to live according to that pattern and to discern its relevance for his particular situation, he may count on the help and guidance of the strong Spirit of God.

These are only three of many fascinating angles on Pauline problems in the De Zwaan *Festschrift*. We congratulate the Professor on his seventieth birthday. We congratulate also his friends on their birthday present.

The Christian religion knows no limits of range or depth. Its view of God and man makes it essentially the universal religion with a world mission. Claiming the whole life of human personality for God, it seeks to found every activity of man on a religious basis. The Church has the duty of constant self-examination as to how far its practice is the same as its theory in the changeful conditions of civilization, and it has always a need to read afresh the signs of the times.

One sign of our times is the increasing integration of the world into a single community in science, in politics, in economics, and in its hopes and plans

for the survival of civilization: an integration which is opposed by a new ferocity of narrow nationalist and racial sentiment. Another is the increasing recognition of the value and rights of the individual as a person, a recognition which is trampled on by the mass regulation and the mechanization of life in State and industry.

Two little books lie before us which suggest in their different ways how the signs of the times call for a readjustment of the attitude of the Church.

The Rev. John DREWETT, the Education Secretary of the Church Missionary Society, deals in *Signs of the Times*[1] with the challenge of totalitarian systems which really amount to religions. Man has fundamental needs. The need for a feeling of purpose in life has been undermined in the Western World by the threat of war and destruction. It is met by the Communist in the call to the service of the State in raising the material standard of living to new heights. The need for a feeling of personal significance is not really satisfied by the democratic right to throw a paper in the ballot-box, but it is met by the thrill of throwing oneself into a national or racial movement. The need for security which, rather than liberty, has become the dominating passion, has meant the shouldering of crushing burdens for defence, and the cultivation of fanatical nationalism; and the doctrine of immortality which is the Christian basis for any real security has been generally neglected.

Mr. DREWETT urges that on the material level there is no prospect that Christianity can outbid Communism, a judgment confirmed by some students of recent Russian progress. What is vital therefore to the missionary rôle of Christianity is that it should present for Communist acceptance a higher quality of life actually realized on a personal and spiritual level by a community which has overcome the divorce between sacred and secular, between prayer and politics. For, as he says, it is well-nigh impossible for Asians and Africans whose own religions are integrated with their culture and are the mainspring of their behaviour to be attracted by a religion which has so largely failed to control the modes of conduct of peoples subject to its influence.

The response which Mr. DREWETT wants the Church to give to the new situation will be not only in worship, but in fighting for the Christian attitude in the social, industrial, political, and racial problems that beset modern life.

[1] Highway Press; 6s. net.

The other book, *Objective and Method in Christian Expansion*,[2] deals with a more specific point, the relation of Christian missionary effort to the mass movements into Christianity which are a sign of the times in India and elsewhere. With specially close knowledge of India the Rev. Alexander MCLEISH points out the unproductivity of the enterprise of picking individuals out of their communal associations and asking them to live out a Christian witness in a different social structure. Such Christian Church life as has thus been brought into existence in India has not meant the founding of a vigorous indigenous Church, and yet it has been to the fostering care of such congregations and to educational work that the main flow of men and money has been directed, and to this the churches by tradition and by possession of property and institutions have felt committed.

Mr. MCLEISH would urge that this must be changed. The Church has in general recognized the error of extreme individualism in its appeal and should be quite prepared to see in mass movements opportunities to be seized of throwing in missionary resources to aid the establishment of what become truly indigenous churches, rooted socially and economically in the traditions of the country. In India are some twenty-five thousand worshipping groups, each the possible germ of a native congregation. Where these groups are recognized with respect for their rights as churches and with confidence that the Spirit will guide them, the possibilities of the expansion of a really Indian Church are enormous. There arises a community witnessing in its own way for Christ and getting results on an altogether different scale from anything achieved by individualistic propaganda.

Mr. MCLEISH'S contention is that such mass movements, coming when the sense of community is so much in men's minds, are a call and an opportunity for the Church to return to the methods of the Early Church, the evangelism of which was the spontaneous expansion of local churches which were Christian communities conscious of their own rights to follow in their local conditions the leading of the Holy Spirit which inspired and guided them. 'We cannot establish a foreign church,' said one Chinese missionary. 'It must spring up in the soil from the first seed.' And we must trust these new churches to care in their own ways for doctrine and morality and organization.

[2] World Dominion Press; 1s. net.

The Problems of Biblical Exposition

By Principal H. Cunliffe-Jones, B.Litt., B.D., Yorkshire United Independent College, Bradford

It is not so many years ago now since the theological student preaching away for the week-end might expect to find in the home of his host the volumes of Matthew Henry's Commentary on the Bible. This Commentary combined scholarly information about the historical meaning of the passage, exposition of its present-day truth, and practical application. It served for many generations as a trustworthy guide to the right expository tradition by means of which Christians could feel confidently at home in their own Bible.

Of course, Matthew Henry's Commentary is, to a very large extent, obsolete now, and the theological student will only on the rarest possible occasions find it in the homes that he visits. Between it and us has come the immense, fruitful, and enriching transformation brought by the literary and historical study of the Scriptures. That historical study, after the initial difficulties and resistance involved in accepting it had been met, has established itself as the indispensable basis for any serious study of the Bible. There can be no going back upon that. And we have moved from the initial phase of defending the right of literary and historical criticism to exist at all to a new concern with the Bible as the ever present truth about God and man.

But we have not yet won through to a new expository tradition of the Bible, in which diverse classes of readers can have confidence, which has assimilated the results of historical criticism and enabled the general reader to read his Bible easily. Indeed, we are faced with the disconcerting fact that, though the labours of the Biblical scholars have produced immense results, with positive implications for the Christian faith, the immediate result has been to dissipate any substantial confidence which the community at large had in the authority of the Bible, and among Christian people to spread a cloud of uncertainty over large parts of it, and to confine its use to such stories and sayings as can be accepted literally. It is clear that the Church has not yet assimilated historical criticism, and the question how it can do so is one requiring serious and urgent consideration.

1. *The Field of Biblical Exposition.* I want, therefore, to plead that there is a field of Biblical exposition, whose problems demand consideration in their own right by the most gifted minds. What is this field of Biblical exposition ? It can be best defined in terms of the elements which make up expository preaching. These elements are exegesis, exposition, and application. These divisions are to some extent arbitrary because each aspect interacts with the other two, and the preacher does not always consciously divide up his task in this way. But since the problems of exposition have been greatly neglected, it is right to insist on the division, in order that questions otherwise partly ignored shall receive proper attention.

The field of exegesis is quite clear. It is to discover the most illuminating understanding of the historical meaning of the text of the Bible. It is here that the work of historical criticism has been so fruitful. Although, of course, there is still constant continuing work to be done in the field of exegesis, it is no exaggeration to claim that we have a better understanding of the exegesis of the Bible than any other generation of mankind has ever had. That understanding may be the possession of only a limited number of people, but it is available for all those who have the necessary intellectual equipment to lay hold of it, and we cannot now repudiate the light that has been given to us.

Moreover, the work of exegesis is constantly producing results which are of the greatest possible value to the expositor. Indeed, at some points exegesis shades off into exposition without ceasing to be exegesis, because the bringing out of the historical religious meaning of the text is there the finest and most direct presentation of the meaning of the passage for to-day. No expositor can afford in any way to neglect the questions of exegesis, and reflection upon the problems and results of exegesis is by far the best starting-point for exposition. But some of the vital problems of the expositor are not touched upon in exegesis. It is perfectly possible for the historical meaning and importance of a passage to be made lucidly clear, and for the meaning and importance which we ought to give to it to-day to remain largely obscure. Over and above exegesis the difficult intellectual task of exposition still awaits us.

Again, the field of application is at least reasonably clear. The preacher is seeking to make Biblical truth that is common to himself and his congregation illuminating and relevant to their experience. If the Biblical truth is not common to himself and his congregation, then he must make

it so before he begins to apply its truth to them. Now, in the course of preaching, much Biblical exposition is given. But the preacher needs to expound the Bible only so far as is immediately relevant to that particular congregation on that occasion. His mind may be full of unresolved perplexities in regard to the passage on which he has based his sermon. It is not his business to display these perplexities to his congregation. But, if he is to have a true confidence in handling the Scriptures, then behind the particular sermons which he delivers, he needs an exposition of the Bible in which he can trust.

There is, then, between exegesis and application a gap which needs to be filled. It is this gap, this No-Man's Land between exegesis and application, which I am calling exposition. Exposition in itself is a word with a wide and varied sense which can legitimately be applied to a number of differing processes. The Oxford English Dictionary speaks of it both as ' a statement in which any matter is set forth in detail,' and as ' the action of expounding or explaining; interpretation, explanation.' This obviously gives the word a large scope. I believe that it is legitimate to use the term ' Biblical exposition,' as I am doing here, to express ' the setting forth of the present meaning for us of the truth of the Bible.'

This gap between exegesis and application, which I am calling exposition, is both exegesis and application, and also neither. It is exegesis because it is concerned with what the Biblical text means for us, and it is application because it applies the Biblical truth generally to our condition. But it is not exegesis, because it is too much concerned with relevance to the present day, and it is not application because it is too much concerned with the meaning of the Biblical text. At times the extension of exegesis one way, and of application the other, covers up the existence of this gap, but the result of this is that difficult questions, essential to confidence in the importance and relevance of the Bible for to-day, have remained unilluminated, undiscussed, and undecided. It is high time that we faced the questions of Biblical exposition, as constituting in their own right, a field of serious intellectual endeavour.

The field of exposition is concerned with three questions which are important, difficult, and neglected. They are firstly, *What ought we to think actually happened?* When we have discovered what the writer thought happened, this does not by any means settle the question whether we ought to agree with him. Even if we cannot accept what is recorded as a literal transcript of fact, the passage may have a profound symbolic meaning, but we must be honest with our own judgment of how far we can trust the historical accuracy of what is written. Some distinguished scholars have turned away from this question, under the plea that no purely objective answer is possible, and that every one must make up his own mind. But the result of allowing every one to make up his own mind is to leave a profound uncertainty in our expository tradition, and to take away from the less gifted expositors the reasonably trustworthy judgment of more gifted minds. If in difficult cases there can be no *one* common judgment, then let us become aware of *several* possible judgments from which we can make our own choice. But the transition between what it was right and natural to think in the first or earlier centuries, and what it is natural and right for us to think to-day is a difficult intellectual problem, on which the general body of Christian ministers and people need considerable guidance.

A second question is this: *What truth is there in this passage for to-day?* We are not really concerned with the Bible in and by itself. Our knowledge of its historical meaning—though that is very important—is in large measure simply a means to an end. We are concerned with the meaning of the Bible in the setting of the modern world. Exposition has to mix the historical with the contemporary so that what will stand the transition will shine with power to help and bless us. The exegete, will, no doubt, differentiate between truth of lesser or greater historical importance, but, if he leaves it in its historical meaning, he is leaving over for some one else a difficult intellectual operation. We must be able to say not only ' This is what this passage originally meant,' but also ' This passage is true in this particular way for us in the twentieth century.' It is precisely at this point that people need new confidence in their Bibles, and it is a tragic delusion, which has cost us dearly, to think that the task is so easy that any Christian or any Christian minister can do it for themselves. We need a wide agreement about trustworthy ways of doing this.

A third question is simply: *What questions are relevant to a general exposition of any passage, and how do we expound it?* There are a great many questions about the exegesis of the Bible which the serious Christian or the serious enquirer need not consider. But most people need help in making the transition from exegesis to exposition. And here example is better than precept. We need more and more examples of how to expound the Bible so that when we expound it in our turn, we shall be conscious of treading on a broad highway, and not be oppressed with the thought that we have to carve a way through formidable obstacles for ourselves.

What qualities, then, are required in a Biblical expositor? He must start from a competent

knowledge of the exegesis of the Bible and add to that a knowledge of those disciplines of thought in the contemporary world which must govern Christian as well as non-Christian minds. He must have a penetrating honesty to deal faithfully both with the Bible as it is, and with life as it is. And he must have the power of decision with a balanced judgment, so that he is unafraid to take a definite line on a complicated issue, and yet is reasonable in assessing the relative worth of differing factors. In that setting what he needs further is imagination—to light up both the reality of the historic revelation, and to light up also its relevance to contemporary experience. From time to time expositors appear who are superlatively gifted with this quality of imagination. These are a special gift of God to His Church. But the normal work of exposition can be maintained with lesser gifts, and the function of specially imaginative expositors is to focus and clarify what is already being done.

2. *The Problems of Biblical Exposition.* The primary purpose of Biblical exposition is not to dwell upon the difficulties which face the reader of the Bible, but to overcome them. The difficulties are there to be overcome. Some of the most important passages in the Bible are difficult for the modern Christian, but, if once we find our way through the difficult passages, we gain a new confidence in handling the large area which presents no great difficulty.

We do not need great assistance to be able to expound in some way, for example, the Lord's Prayer, or the Parables of the Good Samaritan and the Prodigal Son. There are some questions that need to be watched, such as the true opening of the Lord's Prayer, the meaning of ' Lead us not into temptation ' or the relation of the Parable of the Prodigal Son to the doctrine of the Atonement. But most people would attempt some exposition of the passages. Yet even here a knowledge of the most outstanding and illuminating expositions, so far from enslaving the mind, would set it free for greater enlightenment.

But in many passages the historical truth of what is recorded has been doubted by many scholars whose allegiance to the Christian faith is beyond question. Such passages often touch deeply the heart of the Christian faith. There are historical difficulties, for example, connected with the Virgin Birth, the miracles of Jesus, and the accounts of the Resurrection. These problems are of course perfectly well known to the exegetical scholar. What do we do about them in the field of exposition ? It is not my suggestion that where doubts have been raised the Christian expositor cannot affirm that what is recorded is literally true. But the expositor must come to some stable conclusion within his own mind, resolving the tension between the immediate inclination of faith and his historical judgment. A negative answer may not stand, because it is too negative and leaves out elements that have continuing and abiding truth for the modern world. A positive answer also may not stand, because its positive affirmation goes beyond what honest Christian judgment can have a reasonable certainty in affirming. We must proceed by trial and error. But if Christians are divided about the precise amount of historical credence to be given to statements in the Bible, it would be best to acknowledge the fact, and make available differing ways of expounding the passages, all of which seek to expound the Christian faith. For example, it is, of course, regrettable that Christians are not of one mind in accepting the doctrine of the Virgin Birth of Jesus. But since Christians are in fact divided in conviction here, it would be helpful for readers and teachers of the Bible to be able to find in the pages of THE EXPOSITORY TIMES Christian expositions of the first two chapters of Matthew and Luke which accept the doctrine of the Virgin Birth, and also Christian expositions which do not accept it. The minds of Christian people may fluctuate from one position to another, but whichever position they take, they need to be able to read their Bible and to feed upon its truth. If thinkers give no guidance about the exposition of important passages because Christians are not agreed about the historical issues involved, they do a great disservice to the acceptance of the authority of the Bible.

Other passages raise questions concerning the truth of the ideas used to set forth the gospel. In no aspect of the New Testament record is this more true than in the field of eschatology. Here are included Jewish eschatological and apocalyptic ideas sometimes untransformed and sometimes only partially transformed by the fact of Christ. The question how far the eschatological thinking of the New Testament can be said to form a consistent whole is, of course, a question of exegesis. But how we are to make use of that eschatological thinking with its differing strands is a question of exposition. And this faces us with the responsibility of deciding what is the truth for us of a particular passage—say Mk 13.

We are no longer fundamentalists, but the habit of literal acceptance of what is written, with its centuries old grasp upon us, dies hard, especially in the absence of any clear and positive alternative. Certainly we need more serious discussion of what ideas used in the New Testament we can jettison because they no longer have validity for us, and what ideas, because they are essential to the Revelation of God, we must at all costs retain, even if in some cases we have to rethink their appropriate expression. Once again, it is not my

purpose to suggest that expositions which are critical of New Testament conceptions are more likely to be right than those which keep more nearly to a literal acceptance of New Testament ideas. What we need are ways of handling the New Testament ideas that shall bring about a harmony of faith and intellectual understanding. And if we are not all agreed on one way to do this, then let us know of several ways, all of which, in spite of their intellectual differences, attempt to express a Christian understanding of the present meaning of the Bible.

A quite different problem is raised by the question : Are there different levels of exposition ? If there are, they may be of differing degrees of intellectual complexity. We have not yet solved the question, for example, of how a person with a University education (or with equivalent capacity or maturity of mind) is to read the Bible for its religious meaning to him, and even if we can do that, it is likely that we shall need simpler expositions still for the community in general. But, even if there are many different levels of exposition, we cannot possibly agree to the idea that the simplest exposition is completely unaffected by historical criticism. Abraham Lincoln said that the Union could not exist half slave and half free. It seems equally certain that the Church cannot be half fundamentalist (up to a certain intellectual level) and half not. Either we can assimilate historical criticism in ways that are appropriate so that even the simplest exposition has absorbed the results of historical criticism in so far as they are relevant, or the Bible as the people's book has been completely destroyed. And the question, ' In what form ought the results of historical criticism to be assimilated in Biblical exposition ?,' needs more discussion by minds of the first quality than it has hitherto received.

A further question, which presupposes the previous one, is : ' What affirmation can we make about the inspiration of the Bible as a result of our treatment of the questions of exposition ? ' If it is possible, at the simplest level of exposition, to assimilate historical criticism, then it ought to be possible to state in a simple way what the resultant view of the Bible really means. If it is not possible, there seems no way of lifting the ordinary Christian out of the fog of obscurity and uncertainty which is at present impeding the power of his witness.

3. *The Public Discussion of the Problems of Biblical Exposition.* We have never wholly lacked great expositors of the Bible. Notable expositors of an earlier generation were, of course, George Adam Smith with his volume in the *Expositor's Bible* on the prophets, and William Temple with his more recent *Readings in St. John's Gospel.* But exposition is never done once and for all, and even the great imaginative expositor needs to be related to the more prosaic expository tradition by which less gifted minds are bringing home the truth of the Bible to their own lives. The best monument which we can erect to George Adam Smith and others of like calibre is not to praise them for what they once did, but to do the same kind of thing in our own day. The task of establishing a sound exegetical tradition in relation to the Bible has been done magnificently. But the very success of exegesis has opened before us a new task, and the possibility of a new achievement.

What we need is constant and persistent discussion of the problems of Biblical exposition so that we understand what we are doing and why. If an exposition is good its merits can be pointed out, and if it is faulty, it can be criticised and its faults removed. We cannot hope to come to a new believing exposition of the Bible all at one bound. It must be the work of many minds interacting upon one another. It may be that we can never come to such a simple unity of exposition as existed before Biblical criticism arose. But we can learn to stress the unity in our differing expositions more than the differences, and, by being honest about the difficulties of exposition, we can come to a new unshakeable certainty about the living meaning of the truth of the Bible which comes when we can feed upon it without being worried by difficulties. This has clearly happened with our greatest scholars, and we must do all we can to make this certainty available to the ordinary Bible reader.

We, in this country, are setting our hands to a new translation of the Bible so that it may speak freshly in the idiom of our own day of the wonderful works of God. A task that is even more necessary, and that would produce even more fruitful results, is the focussing and clarifying of our expository tradition in handling the Bible. I hope there would be a wide and grateful response if it were possible for THE EXPOSITORY TIMES to do for the problems of Biblical exposition what it has done so patiently, persistently, and illuminatingly for the problems of Biblical exegesis. Suggestions as to what THE EXPOSITORY TIMES might be able to do here are : to publish expositions from differing theological standpoints, and with differing judgments about the acceptance of the truth of fact or of idea as given in the Bible ; to publish comment and criticism of various expositions ; and to publish discussion of expository problems. This would help greatly in creating and illuminating new ways of expounding the Bible which can be shared widely by Christian people, and, by so doing, would result in new power in the application of the truth of the Bible to our lives in this troubled, confused, and uncertain century.

Preaching in Eclipse

By the Reverend James N. Alexander, M.A., Glasgow

The late Principal Cairns, whose judgments were often marked by acute observation and prophetic concern, frequently deplored in his later years what he described as a 'retreat from preaching.' 'Preaching no longer received, nor was it given the importance it used to have and deserved to have.'

This trend would now seem to be reaching an alarming impasse. 'There was a time,' says a popular journal, 'when people went to preachers for inspiration and guidance. The pulpit was a beacon-light, a throne. To-day it is neither. People go for inspiration and guidance to the newspaper or the B.B.C. on urgent and relevant matters. The preacher is not supposed to have anything to say worthy of serious consideration. The pulpit is in eclipse.' Allowing for a measure of exaggeration in this summary dismissal of the preacher, the pulpit has undoubtedly lost prestige. The day of the pulpit 'giants' has vanished as though it had never been. Joseph Parker used to boast that the back-benches of the City Temple were in the Rocky Mountains. To-day, the preacher's message—whatever his stature—seldom goes farther than the door of his own church. Two generations ago, Spurgeon's sermons were the weekly spiritual fare in countless homes. Even in Cairns' day, sermons by notable preachers were in constant demand. To-day, the religious press maintains a precarious existence while many important religious journals have passed out of circulation. It is painfully obvious that the preacher's message, either by word or pen, is a waning influence in the nation's life.

And what of the faithful remnant within the Church? It is rash to generalize, but most ministers would confess that it has become increasingly difficult to awaken a response from the man in the pew. 'People talk to me often,' said a prominent bookseller, 'about their ministers, seldom about their preaching. Church-folk,' he added, 'don't seem to attach so much importance to preaching as they once did.' Needless to say this does not apply to *all* church-folk, but it does point to a definite drift in church life to-day. This was confirmed by the disturbing experience of an Interim Moderator in a recent Vacancy, when a leading member of the committee curtly announced, 'People don't come to church nowadays to hear sermons.' He further discovered that in the list of guiding tests for the selection of a minister the committee made no mention whatsoever of the question: 'Can this man preach? Has he a message which Sunday by Sunday will bring us face to face in encounter with the living God?' This experience may be unusual, but is it not a symptom of a widespread change of attitude which has taken place in the listening congregation?

That our day has witnessed a serious breakdown of communication between the Word and the people is a familiar theme. The reason for it is largely found in the contemporary situation. The man of to-day is no longer the man of 1919 or even 1939. The most catastrophic change in these tumultuous years is in man himself. A new mentality and outlook have emerged which are completely alien to the implications of the Christian gospel, and churchgoers themselves are by no means unaffected, although in a lesser degree. A generation has arisen which is ignorant of the gospel and contemptuous of what it believes it to be. Says D. H. C. Read: 'When Moody and Sankey conducted evangelistic campaigns, they were speaking to people who not only knew their Bibles, but were vividly aware of right and wrong. The modern evangelist is speaking to a generation which does not know its Bible and has no moral certitudes, to people who may say, "Don't know what you mean by sin: it's only a word."' No one will question the truth of these observations about which a great deal has been said and written.

There is, however, one angle of approach, one aspect which is apt to be overlooked in such discussions, and which seems to me to call for serious consideration: 'How far has the pulpit contributed to its own eclipse? In the modern ministry, is preaching given the high priority it used to have and deserves to have? For the situation in which we find ourselves, are we not in part to blame?'

I would suggest that part of the reason why preaching is regarded as of little account by the hearer is that it has lost its high priority with the preacher himself. In an unheeding world he is tempted to lose faith in the spoken word and to seek some more attractive substitute. There is, too, the fact that he has much less time and quiet for pulpit preparation than his predecessors. 'Instead of days comfortably divided between reading and writing,' says Professor Henderson, 'the minister now has a harassed existence, largely

occupied with interruptions, a continuous succession of meetings and organizations, a multitude of trifles which cost time and use up energy and leave no apparent mark on the spiritual life of the Parish.' For no other reason than this, I am convinced, many able and earnest men are functioning far below their maximum in preaching power. Further, the increasing emphasis on the liturgical side of worship within the last twenty years has tended to play down the distinctive rôle of the preacher. Undoubtedly public worship has gained much in seemliness and dignity from this trend. The devotions in the average service to-day are on a far higher level than they were a generation ago. But when we hear men say, 'People come to worship God, not to hear me,' and the view is expressed that while in praise and prayer and the celebration of the Sacrament we are in direct touch with God, preaching is in a subordinate category as representing reflections, appeals, and exhortations issuing from the mind of man, we have lost touch completely with the Biblical idea of God speaking through men. 'The word of the Lord came unto me.' 'God spake through His prophets.'

If the voice of the preacher is again to be heard in the land in the power of the Holy Ghost, men ordained to the holy ministry must first recover their sense of mission and vocation as men who speak not the words of man but the words of God, through whom according as they are faithful God's Spirit brings men to personal encounter with Himself. 'It hath pleased God,' says Paul, 'by the foolishness of preaching to save the world.' 'Always,' says Dr. Gossip, 'it has been through preaching that revivals have come—always it is the preacher, the prophet who fires men's souls and brings in the new age.'

The Preacher's Message in the New Age.—I do not believe that our primary concern is with questions of presentation and method. *What* we preach rather than *how* is the crucial issue. What, then, is the content of the preacher's message for times such as ours? The Word is unchanging, yet constantly changing: there is an unending play between the eternal Word and its time-reflections. Whatever form the time-reflection for our age may take (and that remains to be seen) I am convinced that it will lie more along the line of Christian dogma than we have known it to be for the last thirty years. If Church History is any guide, the great eras of awakening have all stemmed from some central dogma in the objective, historic New Testament gospel, as when at the Reformation in Europe and the Wesley Revival in Britain 'Justification by Faith' leapt into life, capturing the imagination, breaking in on men's souls, with the freshness and power of a new revelation. If preaching is to match the strains and stresses of our tragic age, it must strike less from the circumference and more from the living, dynamic centre.

The absence of doctrinal substance is the impoverishment of preaching to-day. It errs either in being too little about little or it is too humanist in content—too much about man and too little about God. One worshipper listening recently to a bright and interesting sermon—'The rich and poor meet together: the Lord is the maker of them all'—was heard to remark, 'The preacher had much to say about the rich and the poor, but next to nothing to say about the Lord.' Might it not prove a healthy and welcome change if in our sermons these days we consciously and deliberately set ourselves to reverse the process? 'Give us God,' is the cry of the human heart at its deepest level, and will always be. 'We must preach,' said that preacher of rare spiritual insight, J. H. Jowett, 'more upon the great texts of Scripture. We must preach on these tremendous passages, whose vastnesses almost terrify us as we approach them.' This is no time for little answers to little questions. 'Thou hast nothing to draw with, and the well is deep.' 'Deep calleth unto deep.' I do not suggest that we should scrap our old sermons, but I am sure we must remake them. A little self-analysis might prove helpful. Select any dozen or twenty of your sermons and submit them to this simple test: 'How much theological thinking do they contain? Is the gospel in its immensities the framework or the frill? A conventional ending or the heart of the matter?' Most of us, whose ministry covers the past three decades, would confess that our preaching has been deeply affected by the changing fashions in sermon theme and application—in the aftermath of the first World War, the social emphasis, the human Jesus, followed by the psychological, then by the 'situation' sermon. In each case, no doubt, a commendable endeavour to touch men where they are most interested, yet, in our eagerness to match the passing hour, have we not tended to emasculate the everlasting gospel in its rugged strength and translucent glory?

'Teach, teach, teach,' says Vincent Taylor in his *Apostolic Gospel for the Present Day*. 'These are our marching orders for the next ten years.' There are, indeed, signs on the horizon which point to a revival of doctrinal preaching, largely due to the influence of Barth and Brunner on a growing number of our younger men. Significant also is the renewed interest of the reading ministry in the writings of preacher-theologians like P. T. Forsyth, Denney, and Oman, for long neglected and almost forgotten. Further, in a day when so many sermons shrink from the theological, two of our

most popular lay writers on religious subjects—Dorothy Sayers and C. S. Lewis—have won their considerable following by a boldly uncompromising treatment of the profoundest Bible truths: God the Creator, the Trinity, Original Sin, the New Birth, Sanctification. Is this merely a tribute to two singularly gifted writers and their extraordinary powers of lucid and 'alive' exposition? Is it not, perchance, a pointer to the kind of preaching men in these days really want?

Has the time not come for us to make valiant efforts to bring back into our pulpit message themes like 'Conversion,' 'Justification,' 'Sanctification?' We shall need to clarify our thinking and find new modes of expression, which will be understood by our people. More important still, we shall need to speak as men who themselves know something of these vital, creative experiences. Conviction of the truth of the Christian faith is much more than a rational process. It must possess the preacher, throb in his bones, become part of his blood-stream. The response to such preaching—evangelical preaching with the frontal attack—may be slow and far from spectacular, for ours is a generation which has never witnessed a great spiritual awakening, to whom such things are almost unintelligible. Nevertheless, however strange and alien the man of to-day may seem, with no ear to hear or heart to understand, he is just much as he has ever been—the same queer complex of tangled emotions and conflicts, fear and sorrow, sin and shame—*at the deepest level.* Whatever variety we introduce into our preaching—and the spice of variety is needed—the more faithfully we speak from the Bible and through the Bible, the more surely God will speak through us 'to the dividing asunder of the thoughts and intents of the heart.' Above all, confront the man of to-day with the Cross of Calvary. He has lost the meaning of 'Sin' and 'Judgment.' And yet, as Paul Tillich says, 'To-day the meaning of sin, its universality and its tragic rôle in history is understood and can be emphasized in a way that was impossible twenty years ago.' Preaching which falls short of the great redemptive truths of Calvary is preaching on the circumference, preaching without spiritual dynamic and power. Paul on one notable occasion allowed himself to be deflected from the preaching of the Cross and chose a theme, as he imagined, more suited to this special brand of hearer. His message failed lamentably. Paul never repeated his mistake. I 'preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.' The preaching of the Cross is like none other. It carries with it—no matter what your angle of approach may be—a strange, mysterious, supernatural force. It casts its spell upon the human spirit, breaks down the ramparts of self-will and self-delusion and brings man into personal encounter with Almighty God in a way no mere words ever can. Such preaching is 'part of the givenness of Christ Himself.'

No man in himself *can* communicate the gospel. Only God can, and He has chosen to do so through us—His divinely appointed ministers of the Word. 'Speak with the voice which wakes the dead, and make Thy people hear.'

Literature

LACHISH IN THE PRE-EXILIC AGE

The excavations undertaken at Tell ed-Duweir by the Wellcome-Marston Archaeological Research Expedition in the years 1932–1938 under the leadership of the late J. L. Starkey yielded results of outstanding importance which have long been well known. The first volume of the report of the expedition was published in 1938, and it contained facsimiles of the series of ostraca which had been found on the site, on which were inscribed letters dating from just before the destruction of Jerusalem by Nebuchadrezzar. Of the importance of those texts, or of some further texts on ostraca found on the same site and since published elsewhere, it is not necessary to write here, since they have been so much discussed.

A second volume of the report appeared in 1940, and it was devoted entirely to the study of the cultic centre of the city, as indicated by the title of the volume, 'The Fosse Temple.' Now the third volume has appeared in two parts, and it deals with the ancient city which stood on the site of Tell ed-Duweir from the time of Rameses III to the time of Nebuchadrezzar. This may be roughly equated with the period from Moses to the destruction of Jerusalem—though the present writer is well aware of the lack of any firm agreement as to when Moses should be dated. It therefore covers the pre-exilic Israelite period. The title of these volumes is *Lachish III: The Iron Age* (since the site is identified with great probability as that of the ancient city of Lachish), and one of the volumes is devoted to text and the other to plates (Oxford University Press; £8, 8s. net). The lavishness of the edition is indicated by the price, which is not high for this sumptuous publication. A fourth volume is planned, and this

will carry the story back into the Bronze Age. The present volume has been prepared by Miss Olga Tufnell, and it includes contributions by Dr. Margaret Murray, the Egyptologist, and Dr. Diringer, whose fame as an epigraphist is second to none.

The work opens with a list of present-day identifications of some Iron Age Palestinian sites which will be convenient for reference, and there is a section on the identification of the site excavated, with complete Biblical references to Lachish. The major part of the work is divided into four parts. Of these the first deals with the history of the city as revealed by the excavations and the cultural background of the period so far as we may learn it. The second deals with the stratification of the city, its roads and fortifications, and its houses, with an additional chapter listing all the post-exilic remains which have been found. The third section deals with the cemeteries which have been excavated, and the fourth deals with the objects found, including the pottery, the Hebrew inscriptions, the hieroglyphic seals, cult objects and utensils. The volume of plates gives photographs and drawings of these objects, with the exception of the ostraca, which have been already published.

The section on the Hebrew inscriptions is by Dr. Diringer and it gives all the ostraca in transliteration and translation in an edition which benefits from all the discussions which have followed Torczyner's *editio princeps*, and which is therefore indispensable to the student of these texts. There is, moreover, at the beginning of the volume a complete bibliography of everything that has been published to date on the Lachish Letters. The chapter on hieroglyphic and ornamental seals is by Dr. Margaret Murray.

The piecing together of history from the evidence supplied by archaeology is a task attended by innumerable difficulties, and it is not surprising that archaeologists often differ quite considerably on the interpretation of the evidence. It is not probable that there will be wide difference of opinion on the major elements of the story here. The destruction of the city associated with the Lachish Letters can with complete confidence be dated in the period of Nebuchadrezzar, and the Letters themselves come from the time of Jeremiah —whose name has been read into the text of one of the letters by some scholars. At the other end of the period the city suffered a destruction which was formerly dated *c.* 1223, but which is now moved down somewhat and dated a few decades later. This slight change of dating is due to the finding of a scarab of Rameses III on the disturbed Bronze Age débris near the citadel. This destruction is almost certainly to be connected with the incursion of the Israelites, and the attack on the city attributed to Joshua in Jos 10^{32}. Another destruction, which is dated archaeologically about 700 B.C. can with every probability be connected with Sennacherib's expedition in the time of Hezekiah. The Bible does not tell us that Sennacherib destroyed Lachish, though the Chronicler says he laid siege to it (2 Ch 32^{9}), and in 2 K 18 we read that it was from Lachish that Sennacherib sent the Rabshakeh to Jerusalem to Hezekiah. All this fits well into the Biblical references to Lachish, and will be valued by the student of the Bible.

Of greater interest, perhaps, is the evidence of the life of the people in the city. The animal remains include those of oxen, camels, medium-sized horses, dogs, and pigs. Curiously enough, we find that the domestic pig is best represented in the deposits, though it will be remembered that in Hebrew legislation the pig was an unclean animal. It would also appear that two distinct species of oxen were found in the city. All that helps us to reconstruct the life of the peoples of Palestine, both Israelite and non-Israelite, is of value to the student of the Old Testament, and no one will be able to read this work without enrichment and profit, and without gratitude to the authors and the excavators, as well as to the generous providers of the funds without which all would have been impossible.

H. H. Rowley

KARL HEIM

Two volumes by Professor Karl Heim have been published in English by the S.C.M. Press. They are *Christian Faith and Natural Science*, translated by Neville Horton Smith (21s. net) and *The Transformation of the Scientific World View*, translated by W. A. Whitehouse (21s. net). The two books can be commended to anyone who is under the illusion that Continental theology is necessarily insensitive to the results of recent scientific and philosophical work. Professor Heim's net is indeed a wide one and he is as conversant with and impressed by the work of Heidegger as he is by that of modern scientists such as Heisenberg and von Weizsäcker.

The argument in *Christian Faith and Natural Science* develops a position whose foundations were already laid in Professor Heim's 'God Transcendent' (translated by Professor E. P. Dickie). Readers of that work will remember the author's contention that in the I–it relation (with which we are concerned in scientific observation and experiment) we are in touch only with what is past. It is in the present that the real creative forces in the universe are to be found,

whether in the human will or in the mysterious agencies which bring about physical phenomena. In the present volume, especially on pp. 79 and 82, Heim seems to go a long way toward identifying these two causal factors in the universe. When he suggests on p. 79 that 'what we have had to say about the relation between the I and the Thou, as a relation prior to the objective solidification, applies not only to the human sphere but to the whole of reality,' one feels that he is getting very near a kind of pan-psychism.

Another line which receives development in the present volume is the conception of different 'spaces.' Heim makes use of Heidegger's concept of *Geworfenheit* or 'thrownness' for several ingenious ends of his own. It spells the death knell of that type of idealism in which the knowing self was considered to be independent of the world which it knew. An 'I' which is 'thrown' irrevocably into relation with one specific body, time and place is obviously not independent of the world. Further the mutual recognition that each has been 'thrown' into a specific set of circumstances enables I and Thou to achieve a more satisfactory relation with one another. But perhaps Heim's main use of *Geworfenheit* is to point out that it discloses a 'space' which, though fundamental to human existence, is one with which the scientist is not concerned. Thus for the scientific study of a disease it is irrelevant whether the symptoms are found in you, me, or a third party. Yet for each of us the necessity by which he is bound to his own particular lot is a basic factor in life. Here, then, according to Heim, we have a necessity which is neither logical nor physical and which is therefore indicative of another 'space' than that with which the scientist is concerned.

Not all his readers will go the entire way with Heim in his discussion of the 'spaces' and in particular with his attempt to establish the existence of a suprapolar 'space.' Yet the argument is always stimulating and on the subject of relativism and positivism particularly, Heim has some illuminating things to say. What makes his whole argument worthy of respect is that he is trying to attach some positive meaning to transcendence. Theologians generally are more apt to say that they do not mean literal 'aboveness' by the latter term than to define what they do actually mean by it. It is refreshing to find in Heim an exception to the rule.

The Transformation of the Scientific World View gives an account of modern developments in physics and kindred spheres which at least one mathematical colleague of the reviewer found accurate and interesting. The strictly theological interest of the book is perhaps less than that of the other volume. The book starts with an impressive quotation from Luther which contains the words, 'the confidence and faith of the heart make both God and an idol.' From the standpoint of true religion then, it is good when faith in an idol is shattered. Modern developments in science, Heim considers, have shattered men's faith in three idols, the absolute object of materialism, absolute space and time, and the absolute of causal necessity. Not all will agree that this serves to make room for the true Absolute and the discussion of miracles which follows, while interesting, pre-supposes the pan-psychism which has already been noted and which would not be accepted by all Christians. But to leave the book thus is to fail to do justice to Heim's astonishing ability to describe lucidly the work of contemporary scientists. This, with his philosophical study, his knowledge of recent German literature and his often half-veiled references to the history of our times, puts him in the category of the great Christian humanists.

Both translators have succeeded in turning the text into very readable 'native' English. One minor source of irritation is that quite a number of quotations are given without any exact indication of their source.

IAN HENDERSON

THE DOCTRINE OF SIN

Professor C. Ryder Smith, D.D., has added to his valuable series of studies in Biblical Theology, for which we are deeply indebted to his pen, on Society, Wealth and Work, Womanhood, Salvation, and Man by writing a detailed work on the doctrine of Sin. He tells us that it had been his intention to confine it to 'the dismal doctrine of Sin,' but that the more he thought of this the more unbiblical it appeared. He has therefore given his book the longer title, *The Bible Doctrine of Sin and of the Ways of God with Sinners* (Epworth Press; 20s. net), in the persuasion that, as always in the Bible, it is the doctrine of God that gives perspective.

The book is divided into three parts: The Old Testament, From Hebrew to Greek, and The New Testament; and in each part he prefaces his treatment by discussing the universal beneficence of God and the concept of 'the Kingship of God.' The agreement goes much further, for in each part he examines the generic terms concerning Sin, the metaphors, dwelling especially on wilful error and the idea of rebellion and treachery, and the opposite concepts as they appear in Scripture. He deals also with the universality of Sin, the sins of societies, sinfulness, and the seriousness of sin, concluding each part with a positive presentation

of the ways of God with sinners in respect of warning and of plea.

The great advantage of this method is that the reader is able to compare one theme with another in each of the three parts and to see the basic agreement and distinctiveness of each. Within this comprehensive plan the most careful study of the use of words is made, everywhere illuminated by apt and full quotations from Scripture. Seldom in modern times has a work on Biblical Theology displayed this architectonic character. No parallel work in English has dealt with the Biblical doctrine so fully.

Among the many themes discussed none is likely to arouse such interest as Dr. Ryder Smith's treatment of the Biblical evidence concerning Original Sin. 'The Old Testament,' he says, 'has no doctrine that men are sinners willy-nilly because sinfulness is transmitted at birth. Its doctrine is "societary punishment," not "original sin." The first sin is no more the origin of other sins than A is the origin of the other letters of the alphabet.' The Hebrews had a doctrine of the transmission of sin from man to man, but not a doctrine that sin is transmitted by procreation. Sin, they believed, was spread by 'environment,' not by heredity. Dr. Ryder Smith summarizes the teaching of the Old Testament in five statements: every man does, in fact, sin; sin spreads by influence; none the less every man sins for himself; his sin has evil results both for himself and for others; God has so made man that he can sin, and so made mankind that societary results follow on sin. In this forthright manner he has set the field for renewed discussion by systematic theologians.

Dr. Ryder Smith finds substantially the same teaching in the New Testament. Paul, he maintains, teaches racial weakness and not 'original sin' in Ro 5^{12-21}. 'It is weakness and death, not sinfulness, that pass by heredity from father to son.' Dr. Ryder Smith does not question the universality of sin and therefore of the need for redemption. 'It will be found,' he writes, 'that every speech in Acts, even Stephen's, and every Epistle just assumes that men have all sinned. This is also the assumption of Jesus in the Synoptic Gospels.' The question raised by these submissions is why sin, due to racial weakness, should be universal. Dr. Ryder Smith offers little towards a solution of this vital question, and it is greatly to be hoped that its discussion, although undertaken so often, will be pursued further.

It will be seen, I hope, how rich is our debt to Dr. Ryder Smith, as regards both the wealth of knowledge and the theological provocation which his book affords. He has given us facts in abundance and set us a problem which may, or may not, be capable of solution. One thing at least is certain. No one can read this scholarly volume and fail to see how impossible it is to take light and easy views of sin, which, in Rainy's words, is 'a problem fit for God.' It is the mark of God's dealings that He solves the problem by action by His Only Son whom He 'made to be sin on our behalf.' He saves sinners in and from their sin. This we gladly confess, but can we, after all, much as we should like to do it, leave out the importance of heredity and still retain, as Dr. Ryder Smith does, the sad realities of racial sin?

VINCENT TAYLOR

THE BECKLY SOCIAL SERVICE LECTURE

Many will be ready to disagree with Professor Herbert Butterfield's conclusions in his Beckly Social Service Lecture just published under the title *Christianity, Diplomacy and War* (Epworth Press; 8s. 6d. net). None can question his scholarship, nor doubt the sincerity of the Christian faith which illumines it. He leads us through the intricacies of diplomacy and the causes of war by the light of three fundamental Christian doctrines.

Firstly, 'sound on sin,' he denies the right of our own or any other nation to claim absolute rectitude. Such claims can only lead, as they have led, to bitter 'conflict between giant organized systems of self-righteousness.' The conflict is kept going by politicians who believe that democracies can only be keyed up to modern war provided that 'they are whipped into moral indignation and heated to fanaticism by the thought that they are engaged in a war for righteousness.' If this crusade myth were eliminated the rôle of war would be so reduced as to make it almost an impossibility. Who would face the atom bomb to retain oil profits or to adjust frontiers?

Secondly, Professor Butterfield—unlike Senator McCarthy—does not exclude Communists from the universal obligation of Christian love. He resolutely refuses to see in Russia 'the arch-enemy and the seat of all evil or the headquarters of the last remaining wickedness in the world.' He regards the cleavage between Communist and Non-Communist as hardly more radical than that between Protestant and Catholic in the sixteenth century. Just as the wars of religion of that time have given place to mutual tolerance, so, he hopes, Western Democracy and Communism can learn to live and let live. At any rate any attempt to destroy Communism by force of arms can lead only to its spread 'over vast new areas of the world.'

Lastly, clinging to the eschatological hopes of the gospel, he rejects every kind of Utopianism,

and suggests that the desperate attempt to make things quickly better is the root of much of our trouble—of the three typical evils of our time—Total War, Revolution, and Barbarism. He proposes for the acceptance of the Democracies the modest aim of preventing things from becoming worse. He pleads for a return to the conception of an International Order, and for an end of Ideological Diplomacy with its corollaries of Unconditional Surrender, War Guilt Trials, and so on. We should refuse to enter on a war until absolutely compelled to do so, and continue it only until the limited objective for which it was undertaken has been achieved.

It is certainly obvious that we are not better than our fathers at keeping world peace or at limiting the destructiveness of war when it comes. A re-examination of old-fashioned diplomacy's success might well, as is here suggested, indicate a way out of our modern dilemmas.

There is a badly mixed metaphor on p. 12—'There is a wisdom of former ages, the cream of which is often capable of being transposed into modern terms.' Some readers may find the constant use of some terms a little irritating—'urbanities,' 'the spirit of a club,' 'the imponderables,' for example; but the whole book is so eminently readable that one must not be captious about details. JOHN R. GRAY

THE NEW LIBRARY OF CHRISTIAN CLASSICS

Of this Library of Christian Classics the first two numbers to make their appearance (S.C.M.; 30s. net each) give the impression that the series will justify itself both in usefulness, and, with American possibilities of circulation, as a saleable article. The volumes have an impressive appearance and are of convenient size, and the type is clear.

That on *Early Christian Fathers* has the initial recommendation of being edited by Professor C. C. Richardson of New York, and is the product of first-rate scholarship and teaching experience. Those responsible for the translations, introductions, and notes have had both the advantages and the disadvantages of being far from the first to make this precise attempt. What they here offer will form a valuable introductory text-book for study of this formative period and the permanent problems which emerged during it. The selection made accords with the general aim of the series, though the specialist character of most of the book-lists suggests a type of student different from the class for which representative extracts are of particular value and which the introductions seem to have in mind. The general bibliography has had to be selective but G. Krüger's 'Das Altertum' might be an additional useful handbook and B. J. Kidd's 'Documents' another valuable source-book. Where Clement, Ignatius, and the *Didache* are so prominent perhaps works like Gore's 'Church and Ministry' and the corresponding Presbyterian study by T. M. Lindsay might have been noted. In this last connexion in view of present-day controversy one wonders at the insistent introduction of the expression 'the continuity of the incarnation' in the discussion of the so-called Second Clement. Questions of text and interpretation have had to be faced: thus in First Clement xliv. 2 the 'codicil' reading is accepted and in xlv. 2 the translation has different implications from that of Kirsopp Lake and again from that of Roberts and Donaldson. The range of selection has been extended as far as Irenaeus, some vital extracts from whom are included.

The volume entitled *Zwingli and Bullinger*, edited by the Rev. G. W. Bromiley of Edinburgh, brings to wider notice two of the Reformation writers who tend to be crowded out where English-speaking general readers are concerned, and from whom extracts are therefore more necessary. The publication of extracts is a necessary evil. Understanding of Luther and Calvin has been seriously affected by the narrow limits which happen thus to have been set. There is always the danger of tendentious selection, but on the whole, as in this volume, the productions chosen will be such as have stood the test of time either as historically characteristic or as in themselves valuable. Good work on Zwingli has lately been done at Zürich by O. Farner and others, and some age-long misunderstandings are in process of removal; the selections in this volume may help to widen interest in such studies. The documents here published are different from those in Jackson's 'Selections,' but that on the Lord's Supper is essential to an understanding of the all-important controversy on that subject, that on Baptism deals with a question in which there is special interest to-day, and the Exposition of the Faith provides a useful summary. Zwingli emerges as Biblical but independent, rationalistic but scholastic. Bullinger is represented only by his brief dissertation on the Church. His enormous output has helped to keep him largely unread; but his 'Decades' have been well-known through the Parker Society volume and this is simply a specimen from that collection, revealing the second generation Reformer, irenical and confirmatory rather than disturbing and original. Bullinger has recently become better understood through the considerable work of Bouvier and Blanke's interesting 'Der Junge Bullinger.' This single document will assist by directing attention to one whose personal

influence was widespread. The General Introduction to this volume is sympathetic while not uncritical. Possibly it would have been advantageous to have the several Introductions printed in a type distinct from that of the Text. In the Bibliography Couvoisier's short study of Zwingli [1947] might have been included and even Stickelberger's novel which is well calculated to stimulate interest. G. D. HENDERSON

DEAD SEA SCROLLS

This fifty-two page study, *The Qumrân (Dead Sea) Scrolls and Palaeography* (American Schools of Oriental Research, New Haven, Conn; $1.50), contains Dr. S. A. Birnbaum's replies to various objections which have been raised to views put forward by him in his earlier writings. In forty-two sections, many of them quite short, he quotes the offending words of various scholars, Kahle, Teicher, Lehmann, Lacheman, and Zeitlin, and answers them, almost word for word. Dr. Birnbaum seems to have the best of the argument in not a few places. This will not dishearten his opponents unduly or deter them at all, for, Hebrew palaeography being still a comparatively young study and expert palaeographers exceedingly few, those who are skilled in allied disciplines must scrutinize critically methods and results which, by claiming to be 'concerned only with objective data,' might seem to be claiming both the first and the last word in the debate.

But the chief value of this work is not as a rejoinder in an argument dealing with the limited materials available when it was written; it lies rather in the facsimiles and tables of characters it contains and in the discussions of various palaeographical problems. Dr. Birnbaum gives many pieces of information which have an interest quite apart from their place in this polemic.

The discussion of the Dead Sea Scrolls is entering a new phase. This is hinted at in the title of Dr. Birnbaum's pamphlet, for recent discoveries have provided much new material to be assimilated, and widened the whole field of investigation. Certainly they have made inadequate the simple designation 'Dead Sea' as applied to the manuscripts from this region. In addition to the finds from the original 'Ain Feshkha cave and those from the caves round Khirbet Qumrân, which is about half a kilo to the south, manuscript discoveries are reported from two groups of caves in the Wady Murabba'at, some eighteen kilometres farther south still, while others come from the Wady en-Nar (the Kedron). It is clear that a revision of the present sigla for the manuscripts should be undertaken. Mr. Lehmann's suggestion (*J. J. S.*, iv. 40) that the third manuscript of Isaiah to be reported should be called 'DSIc' lumps all the finds together under the name of a rather extensive landmark in the neighbourhood. 'DS' should now be dropped and a more precise nomenclature adopted. 'MI' might be used to indicate that this Isaiah manuscript came from the Wady Murabba'at; if it is necessary to link the various discoveries in Judaea since 1947, 'J' might be prefixed. W. D. MCHARDY

Of the projected series 'Elizabethan Nonconformist Texts sponsored by the Sir Halley Stewart Trust' the second volume is now before us—*The Writings of Robert Harrison and Robert Browne* (Allen and Unwin; 35s. net). As in the first volume, the joint editors are named as Albert Peel, Litt.D., and Leland H. Carlson, Ph.D. The former is no more with us, but Dr. Carlson using Dr. Peel's material and supplementing and completing it has given us a thoroughly scholarly book. Harrison and Browne were the first to formulate the principles of English Separatism and Congregationalism, and here we have what is obtainable of their writings. For all students of the secular as well as the religious history of England in the sixteenth century the work is invaluable, we might say, indispensable.

The Gospel of the Kingdom of God: A Study, by Professor William Kelly Prentice, Ph.D. (Christopher Publishing House, Boston, U.S.A.; $3.50), is a bleak and dreary book. When Dr. Prentice is done with the Bible and with the story of Jesus there is remarkably little left of them. All the old destructive criticism is here set out again. There is no reason to think that Scripture is in any sense inspired. It is not possible to believe that Jesus was in any sense Divine. The miracle stories can all be dismissed as fiction. Did not Jesus in any event say that no sign would be given to this generation? (Mk 8^{12}). The Resurrection of Jesus is not historical, and the Resurrection narratives are inconsistent and contradictory. The Birth at Bethlehem is invented to fit prophecy. Peter's confession at Caesarea Philippi is fiction.

How did the whole structure of Christianity arise? The early Christians were somehow persuaded that Jesus rose from the dead and then worked up all the stories. We would very much like to know how that *somehow* happened but on that Dr. Prentice has nothing to say. The historic Jesus somehow turned into the spiritual Christ. When Jesus was crucified all the disciples fled to Galilee. 'Soon afterwards, there emerged among the disciples a new conception, the heavenly Christ, and the belief that Jesus was this Christ.' No faintest hint is given as to *how* that conception emerged, although it is suggested that quite

possibly James, who was so prominent in the Early Church, has something to do with it.

In these days when modern techniques disseminate both news and views so widely and speedily, it is difficult for us to realize the importance of the pulpit in the age of the Reformation. Even the most popular preacher does not now make contact with more than a fraction of the population, and no preacher has the chance of declaring his message face to face with all the most influential men of affairs in the land. It was otherwise in the days when Hugh Latimer preached at Court before Henry VIII and the Protector Somerset and before many a gathering of ordinary Englishmen in church or in the open air.

As a preacher Latimer was fearless in denouncing wrong in high places, and as an old man he sealed his testimony with a martyr's death. *Hugh Latimer*, by the late Rev. Harold S. Darby (Epworth Press ; 21s. net), gives a clearly defined picture of this great Englishman, with a critical estimate of his character, career, and achievements.

The author is an admirer of his hero; but this is no fulsome tribute. It is based on a wide acquaintance with the sources and with the historical background, and one must regret that the author did not live to see his completed work published and to engage in further historical research and writing. As a study of the life and times of Latimer this book takes its place with such recent work on the English Reformation as E. G. Rupp's 'English Protestant Tradition' and Sherwin Bailey's 'Thomas Becon.' It is written with vigour and clarity as well as knowledge, and there is a good bibliography and index.

Professor John Knox's *Criticism and Faith* it will be remembered was published in America by the Abingdon-Cokesbury Press and was noticed in our December 1952 issue. It has now been published in this country in very attractive form by Messrs. Hodder and Stoughton (8s. 6d. net).

Perhaps the finest thing among the many sparkling and suggestive comments in the Rev. A. Norman Rowland's *The Fibres of Faith* (Independent Press ; 10s. 6d. net) is the illustration from the famous passage in Tschaikowski's '1812 Overture.' 'The music is suddenly interfused with a glorious clamour of church bells. It brings one into the presence of an unseen multitude rejoicing in the rescue of their sacred city, and, as you are tracing the orchestral theme you become conscious of something that belongs to another dimension. So, as you read the narrative of long ago in Palestine you are made aware of a deeper significance.'

Mr. Rowland cites Viscount Samuel's dictum, 'Necessary above all in our age is a synthesis of philosophy, religion, and science' ; and this book would seem to be an attempt to convey to others the grand solution of faith's problems reached by attention to the poetry of words and the sacramental meaning of Nature and the interpretation of Jesus as Divine. The large contention runs through the book that the very use of language about our reactions to the mental and physical environment of our life builds up a creed or philosophy of religion. And yet, as T. S. Eliot says, 'words strain, crack, and sometimes break under the burden,' and Browning said there was that which 'broke through language and escaped.' So with all that can be done with words one must leave room for this sense of miracle.

The book impresses by the buoyant satisfaction of the author in his integration of so many contributions from a wide range. It is a suggestive medley of reflections which one would like to see given a more definite shape.

The extraordinary assertion in one note that the living stone of 1 P 2^4 is the lodestone—love-stone in China, called magnetic stone in English and has thus a beautiful significance—makes one distrust the author's judgment.

The Rev. R. S. Cripps, M.A., B.D., has published under the title *Two British Interpreters of the Old Testament : Robert Lowth (1710–1787) and Samuel Lee (1783–1852)* (Manchester University Press ; 2s. net) an interesting study of two famous scholars of earlier days. We celebrate this year the bicentenary of the publication of Lowth's epoch-making study of Hebrew poetry, while last year was the centenary of the death of Lee, who is most remembered as the editor of the Syriac Bible. Mr. Cripps studies their qualities as commentators and expositors of the Old Testament, and shows that while Lowth was by far the more original of the two, Lee was far more interested in the religious message of the Bible. In the course of his study he compares Lowth with Gesenius, to the disadvantage of the great German lexicographer and grammarian, and claims that Herder owed to Lowth the inspiration of his work on Hebrew poetry. Much patient labour has gone into this little study, which was first presented as a paper to the Society for Old Testament Study.

A new revised edition is issued of Dr. A. D. Belden's *George Whitefield—The Awakener* (Rockliff ; 30s. net). The work first appeared in 1935. The chief new feature is the inclusion of a large number of illustrations, all of them well produced and all of them interesting. We hope the new edition will be widely read. Whitefield was a truly great figure on both sides of the Atlantic, of whom too little is generally known.

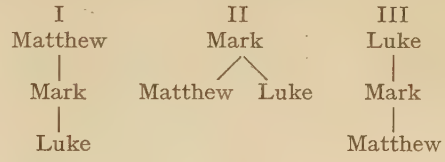
The Priority of Mark

By H. G. Wood, D.D., Birmingham

We are so accustomed to regarding the priority of Mark as the most assured result of the critical study of the Synoptic problem, that we have almost forgotten the evidence that established the conclusion. It is just as well that this confident assumption should be challenged if only to arouse us from what John Stuart Mill called 'the deep slumber of a decided opinion.' Such a challenge has now been issued by Dom B. C. Butler in his plea for the recognition of the originality of St. Matthew. His critique of the two-document hypothesis cannot be lightly set on one side. He presents his case with great ingenuity and marshals his evidence with commendable care and critical insight. If he fails to convince, we shall still gain from a reconsideration of the relations of Mark and Matthew.

Dom Butler starts from the examination of some five passages in Matthew usually assigned to the hypothetical Logia-document Q, to which parallels may be found both in Mark and Luke. These are the Parable of the Mustard Seed, the saying on giving scandal, the Beelzebub controversy, the mission charge to the Twelve, and the dual precept of charity.[1] In these passages it will be seen that Mark has phrases in common with Matthew, and Luke has phrases in common with Matthew, but Mark and Luke do not agree against Matthew. This recalls the kind of consideration first adduced by Lachmann to support the priority of Mark, namely, the fact that in the order and arrangement of the material common to the first three Gospels, Matthew and Luke each agree with Mark to a considerable extent, but Matthew and Luke seldom agree together against Mark. Where Matthew has a different order from Mark, Luke usually follows Mark; where Luke has a different order from Mark, Matthew usually follows Mark. The conclusion is that the order of the narrative as it stands in Mark is presupposed in Luke and Matthew.

Most scholars would say that the evidence produced by Dom Butler suggests, not that Mark and Luke depend on Matthew for their records of the teaching of Jesus, but that Matthew represents the lost document Q more fully and more accurately than Luke and Mark. Matthew stands nearer to the common source. But, asks Dom Butler, is this hypothetical document Q really necessary? For a long time scholars talked of Ur-Markus as the source of the triple tradition, and at last realized that this was superfluous. Mark was accepted, not just as the Gospel nearest to the source of the triple tradition, but as actually the source from which Matthew and Luke drew the framework and much of the content of their narratives. Why should we not dismiss Q, like Ur-Markus and see in Matthew the source of the material in Luke and Mark which is usually assigned to Q? This, however, lands the critic in a serious and obvious difficulty. The same type of reasoning leads most scholars to regard Matthew as dependent on Mark, and Dom Butler to regard Mark as dependent on Matthew. The two-document hypothesis avoids this difficulty by making Mark depend not on Matthew but on Matthew's source. As this does not satisfy Dom Butler's thesis, he has to show that the same type of reasoning is valid as he uses it but fallacious as ordinarily presented. The evidence in either case is susceptible of more than one interpretation. In the case of the triple tradition, Mark holds a mediating position. There are three possible solutions, which may be indicated diagrammatically.



All are agreed that solution No. III is ruled out, but it is a fallacy to suppose that No. II is necessary. According to Dom Butler, solutions I and II have an equal chance of being correct. 'There is one chance in two that Matthew copied Mark; and there is one chance in two that Mark copied Matthew.'

In the case of the common traditions regarding the teaching of Jesus, we have three similar solutions. Matthew now holds the mediating position, but Dom Butler claims to have demonstrated that the second solution is here the most probable, if not the only possible one. If, then, Mark and Luke are both dependent on Matthew for Q material, we must accept the first solution for the triple tradition, and recognize the originality of Matthew.

The first solution implies that 'Mark is necessarily the connecting link between Matthew and Luke, but not necessarily the source of more than one of them.' So Dom Butler contends that Mark is a source only for Luke, and the knowledge of

[1] Mt 12^{31-33} $18^{6,7}$ 12^{25-32} 10^{9-15} 22^{35-40}.

Matthew's order comes to Luke through Mark. This is very strange because Dom Butler claims to have proved that Luke is also dependent on Matthew. Why, having Matthew in his hands, Luke should follow Matthew's order only when it re-appears in Mark is difficult to understand and explain. If Dom Butler's thesis were true, there should be numerous agreements in order between Matthew and Luke against Mark, and admittedly there are none or next to none. The observation of Lachmann and the deduction from it cannot be dismissed as a fallacy. It is the most likely of the three solutions, and the choice between No. I and No. II is by no means a choice between solutions which have an equal chance of being correct.

Unfortunately, Dom Butler does not examine the question of order in detail. If he had done so, he would almost certainly have been forced to recognize that again and again Mark's order is original and Matthew's secondary and derivative. Indeed, one clear instance would suffice. In Mk 1, the call of the first four disciples is followed by the entry of Jesus into Capernaum where He takes up His residence in Simon's house. On the Sabbath He teaches in the synagogue and heals a demoniac. Returning to Simon's house, He cures Simon's mother-in-law of a fever. Then at even, when the sun was set, crowds come to be healed. These incidents are naturally interconnected. The call of Simon is naturally followed by the journey into Capernaum. The scene in the synagogue on the Sabbath is linked with the healings at sunset. Because it was the Sabbath, the people waited till the Sabbath was over before bringing their sick to be healed. The series of events reads like Simon's recollection of his first Sabbath with the Master. Of this interconnected series, Matthew has only the call of the four disciples and the healing of Simon's mother-in-law, followed by healings at sunset. The call of the four disciples is related in ch. 4, and the other two incidents are related in ch. 8 after the healing of the centurion's servant. By linking the healing of Simon's mother-in-law with the healing of the centurion's servant Matthew gets the place right. He brings Jesus into Capernaum and so into the house of Peter, but he misses the note of time. He does not hint that these two cures took place on the Sabbath, as he has omitted the scene in the synagogue. Consequently, there is no point in his saying that the cures on a large scale took place 'at even.' Only if the healing in Simon's house took place on the Sabbath would the people have waited till sunset before bringing their sick to be healed.

Dom Butler rather rashly is prepared to test his case by the use of this particular phrase, *ὀψίας γενομένης*, 'at even' or 'when it was evening.' He says, 'This is characteristically Matthæan: there are six other occurrences of this phrase in Matthew (besides 16^{2}); five in Mark, all probably borrowed from Matthew (at Mk 4^{35} the phrase probably comes from Mt 8^{16});[1] no other example in the New Testament.' Later on Dom Butler adds, 'If we were right in regarding *ὀψίας γενομένης* as a typical Matthæan phrase, then we have to explain St. Mark's use of the phrase, every time probably in parallel with Matthew (for at Mk 4^{35} it is probably derived from Mt 8^{16}); if he owes the phrase to Matthew, then that by itself settles the case.' Unfortunately for his argument Dom Butler has overlooked the fact that Mt 8^{16} is parallel to and almost certainly derived from Mk 1^{32}. As we have seen, in Mk 1^{32} it is natural and full of significance, since it is part of the story of a Sabbath in Capernaum. In Mt 8^{16} it is pointless, and *the writer only retained it because he found it in his source.* In Mk 4^{35} the phrase is again perfectly appropriate, and Mark did not need to borrow it from Matthew or any one else. Matthew 8^{16} is undeniably borrowed from Mk 1^{32}, and, as Dom Butler says, that settles the case.

If this single instance suffices to establish the priority of Mark, it is of course no isolated case. It has long been recognized that Mk 2^{1}–3^{6} presents a series of incidents, not necessarily connected in time or place, but linked together by the theme of the growth of Pharisaic opposition. In the healing of the paralytic Jesus challenges the unspoken censure of His critics. After the call of Levi, the Pharisees question the disciples about the conduct of their Master in eating with publicans and sinners: then they question Jesus about the conduct of His disciples who neglect fasting. This is followed by the censure of the disciples for Sabbath-breaking, and the climax is reached when Jesus Himself is condemned by the Pharisees for healing on the Sabbath.

The progress from doubt and suspicion to definite hostility is clearly brought out. Either Mark found these stories so arranged in his source, or he imposed this order on stories which probably came to him as separate fragments of tradition. If he derived this set of stories in this order from his source, that source was not Matthew, for though Matthew has the stories in the same order, he puts the first three in ch. 9 and the second two in ch. 12. Again, the probable conclusion is that the order is original in Mark and that Matthew took it over from Mark but failed to perceive the connexion in theme between the first three and the last two incidents.

Admittedly in this case it is barely possible that

[1] 'On that day, when it was even, he said to his disciples, Let us go over to the other side' (Mk 4^{35}). 'And when even was come, they brought unto him many possessed with devils' (Mt 8^{16}).

Mark found the two sets in Matthew and by a stroke of genius saw that they could effectively be linked together. But this is highly improbable. The chances of Matthew borrowing from Mark and of Mark borrowing from Matthew are certainly not equal. The odds are all in favour of the first hypothesis. And the hypothesis is confirmed when we examine instances where the order of certain incidents is clearly due to Mark's methods as an evangelist and where Matthew accepts the order in whole or in part without understanding it. In two instances Mark presents incidents in a form resembling the Greek device chiasmus, or, more simply, in the order a b b a. The two parts of a single incident or two closely associated incidents are separated by the whole of another single incident or by two incidents closely associated with each other. Apparently Mark adopts this procedure to suggest the interval between the beginning and the end of his first chosen incident. Thus, in ch. 3 we are told in *vv.* 20. 21 that the relatives of Jesus set out to arrest Him because people were saying that He was out of His mind. This is the beginning of incident a. But instead of completing it at once, Mark inserts the judgment of the Scribes from Jerusalem, 'He hath Beelzebub.' This is incident b. Mark proceeds to complete incident b by giving the reply of Jesus to this criticism. Then he records the arrival of the relatives and the answer of Jesus to them, thus completing incident a. The pattern, a b b a, is obvious. Similarly in ch. 6, Mark first records the mission of the Twelve (a 1), then inserts Herod's speculation about Jesus (b 1), adds the story of the death of John the Baptist (b 2), and follows this with the return of the Twelve (a 2), the retirement into the desert and the feeding of the multitudes. Again the pattern, a b b a, is clearly present. The use of this framework may be attributed to the Evangelist himself. In so ordering these blocks of material, Mark is almost certainly original. But if this is doubted, and if the arrangement came to him from his source, then that source cannot have been Matthew. For though Matthew's narrative is affected by the marshalling of the events in this order, these two blocks as arranged in Mark are not to be found in Matthew. In the first instance, Matthew's narrative has b b a. He appends the repudiation of His relatives by Jesus to the criticism of the Pharisees, and Jesus' answer to them. But the first part of Mark's a b b a is missing. In consequence, the reason for Jesus' refusal to speak to His relatives is left unexplained, and His apparent discourtesy becomes unintelligible. Nor is there any ground in Matthew for associating this incident with what immediately precedes. The connexion of the intervention of the relatives with the verdict of the scribes, which is patent in Mark, is lost in Matthew. The conclusion seems inevitable. The order is original in Mark, it is secondary and derivative in Matthew.

The second instance is even more striking.

Matthew records the mission of the Twelve in ch. 10. He nowhere troubles to mention their return. Much later in ch. 14 he records the judgment of Herod that Jesus is John the Baptist risen from the dead, and relates the story of the death of John the Baptist. He follows this with the withdrawal of Jesus to the desert and the feeding of the multitude. Here, again, Matthew seems to have had Mark's pattern a 1, b, b, a 2 before him, but having separated a 1 from the rest of the block, he has no real grounds for following b b by a 2, and he proceeds to make a quite impossible connexion between b and a 2. Misunderstanding his source and the situation, he assumes that the death of John the Baptist took place just before the feeding of the multitude and is the occasion for the withdrawal of Jesus to the wilderness. He tells us that the disciples of John buried John's body and went and told Jesus who, on hearing this, withdrew to a desert place apart. But manifestly the death of John the Baptist had taken place some time before the Twelve set out on their mission and before Herod could say of Jesus, this is John the Baptist risen from the dead. The juxtaposition of the story of the death of John the Baptist with the story of the feeding of the multitude is original in Mark. Mark is not correcting a blunder in his source, presumed to be Matthew. Matthew is misunderstanding a succession of incidents which he found in his source, which appears to be Mark.

Dom Butler thinks that the only arguments in favour of the priority of Mark which are deserving of serious attention are the presence in Mark of phrases likely to cause offence, which are omitted or toned down in the other Gospels, and the fact that 'Mark reads like a transcript of the words of an impromptu speaker, while Matthew and Luke use the most succinct and carefully chosen language of one who writes and then revises an article for publication.' These characteristics of Mark's narrative, which Dom Butler frankly recognizes and which remain presumptive evidence for Mark's priority in spite of the ingenuity of his attempt to weaken their force, do not constitute the only arguments deserving of serious attention. The argument based on a comparison of the order and arrangement of incidents in Mark and Matthew still holds good and, as I think I have shown, it remains conclusive.

In the Study

Virginibus Puerisque

Time-Tables

By the Reverend J. Ithel Jones, M.A., B.D., London

'But seek ye first the kingdom of God. . . .'—Mt 6^{33}.

I wonder if you've ever lost a train? If you have, don't do it again. It is a bad business.

I remember being 'in a spot' on one occasion through losing a train. It was on a Good Friday. In the morning at eleven I had conducted a service in Bristol and was due to conduct another service in Cardiff at three o'clock. I went to the station nearest my home to catch the 1.10 train. Hurrying up to the booking-office I said 'Return to Cardiff, if you please.' The booking-clerk went to his shelves for a ticket and was about to put it in the stamping machine when he stopped. 'But what train do you hope to take to Cardiff?' 'The 1.10,' I replied. 'But,' he said, 'it doesn't stop here to-day. It's Good Friday and we are only running a Sunday service. It's due to leave the main station, Temple Meads, in two minutes time. Sometimes it is late. With a little luck, you may catch it if you take a taxi.' Take a taxi I did. But it was of no use. The train had gone. I won't tell you how I got to Cardiff—it's too long a story—but, wonder of wonders, I was only ten minutes late for the service!

Ever since then I've been very careful to read time-tables properly, and to see they are up-to-date. I even phone 'train-enquiries' to check up.

And I find that now—on September 21st—a new time-table, the winter time-table, came into operation. And I was really amazed to see how many people are involved in the making of a new time-table. Here are some of them. 'Headquarters' representatives from time-table, motive power, passenger rolling stock and guards' roster, the divisional superintendents and their train-running assistants, time-table clerks, chief train clerks, etc.' Did you ever!

And what a to-do when they start on their work! The claims of this train and that have to be considered, the feelings of the people of this town and the other. (For people can be very touchy about trains passing through their station without stopping.) One wonders where the conference starts and how it gets through its job. This is the secret. Get the main lines fixed first. The other trains are then made to fit in. What a capital idea!

And isn't it just the thing we need to learn in our lives? Get the main line right first and let all the others fit in afterwards. Jesus meant something like that when He told His disciples 'Seek ye first the kingdom of God . . . and all these things shall be added unto you.' So many of us fuss about the smaller things and get ourselves 'tied up in knots,' as we say.

This, surely, was the secret of the Apostle Paul. 'This one thing I do,' he said, 'I press toward the mark.' The main line of his life was right and the result was that everything else fell into place.

That is why we think Church and Sunday School and all the other youth meetings in the Church are so important. They help to set your lives in the direction of Jesus Christ. They help you to put the main line right. And if only that is right, we know that all the lesser lines—getting a job, making money, enjoying sport—will fall into proper places.

So next time you read a time-table, will you remember how it's put together? And incidentally, of course, don't lose your train!

The Lion that Shrank

By the Reverend A. Whigham Price, M.A., Gateshead

'Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for someone to devour. Resist him.'—1 P 5^{8} (Moffatt).

I was once talking to a friend of mine who is a vet. Do you know what a vet. is? He's a doctor for animals—the man to whom you take your cat or dog when it is ill. He was talking to me about some of his 'patients,' and he said, 'The worst job I ever had was going to doctor a sick lion'—and he went on to tell me about it. The lion was in a small zoo, and it was very ill. 'But,' he said, 'it wasn't half ill enough for my liking. When I stepped into his cage, he was very snarly and bad-tempered, and I felt very shaky at the knees, I can tell you, because I'd never had to doctor a lion before.' Anyway, the lion turned out to be more ill than he looked, because, before my friend could do anything for him, he died. And this was the interesting thing: my friend said, 'You know, the funny thing was that he looked about half the size when he was *dead* that he had looked when he was *alive*. But the keeper told me lions always do look much smaller when they're dead, because half a lion's size is due to the fact that he bristles up his fur and his mane: and that

makes him look, not only a lot bigger than he actually is, but also very much fiercer.'

That reminded me of this verse in the Bible, where St. Peter says that temptation is like a lion. He says, 'Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for someone to devour. Resist him.' When we're tempted to do something wrong, and all our friends are saying, 'Come on, there's no harm in it; we shan't be found out—we're all going to do it, you can't back out,' the lion-like temptation looks much too big to stand up to. I'll be swallowed up for sure, you think. But if, at that moment, you ask God to help you, you'll find that you can stand up to that lion quite easily, and soon kill him off. And when it's all over, you'll say, 'Why, that wasn't a hard fight after all—now the lion is dead he looks quite small: fancy me being frightened of *that*.' It is a tip to remember whenever you are tempted to do wrong. Don't be afraid to stand your ground and fight; only the cowards let the lion win.

The Christian Year

TWENTY-FIRST SUNDAY AFTER TRINITY

Lying in the Interest of the Truth

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'Send out thy light and thy truth.'—Ps 43^{3}.
'Buy the truth, and sell it not.'—Pr 23^{23}.
'. . . and lie not against the truth.'—Ja 3^{14}.

When the Early Church was being persecuted by the Roman emperors there came a day when forty soldiers of the Imperial Army who had embraced Christianity were commanded to renounce their faith on peril of death. To a man they refused. All were stripped and put on a frozen lake while huge fires were lit on shore to tempt them to apostasy. Rather than betray Jesus Christ, these men stood firm and fell to the ice frozen to death—all except one. Finding the gruelling test too much for him he fled under cover of darkness. His escape, however, was noticed by a young soldier who was a Christian in secret. Without hesitation, the latter stripped off his clothing, took his stand on the ice in place of the fugitive and finally dropped dead beside the thirty-nine others. Thus, when the Roman authorities counted the stiff bodies in the cold light of dawn they were under the impression that not one of the forty had broken faith. There is no question that Christianity teaches men not only how to live but also how to die courageously; but not in every instance. That young soldier, however, could not tolerate the thought that his glorious Faith could fail in even one case; and to create that impression he acted a gallant lie.

This is the temptation which constantly besets all enthusiasts for Christianity. In their eagerness to have all men think well of the Faith and to spread it in the world they are tempted to exaggerate, to make over-statements, to lie concerning it. Did not Bacon complain that he found the custom among parsons of his day of lying in the interest of truth mighty offensive? In these critical days when men seem to be impervious to the gospel, and the Church seems more and more not to count, we are all in the Church tempted sorely to lie in the interest of our Faith; and that in three particular ways.

1. First, we Christians are tempted to lie concerning the Old Testament. That original mind, A. B. Bruce, once confessed that when he was in the company of orthodox Christians he often made them feel uncomfortable with his daring views. 'I always bothered them,' he said, 'and made them feel as if a door had been open and there was a draught.' Is that not exactly how some of us regard the Old Testament at times? Do we not feel on occasions that it is an embarrassment for us Christians to have it as part of our Holy Scriptures? There is, for instance, that grim tale in the Book of Samuel about Saul going to war against the Amalekites and being told by Jehovah to destroy every man, woman, child, and beast. The fray over, Saul slaughtered many, but he spared King Agag and the best of the cattle. When news of this came to Samuel's ears, he told the king that God was angry for the failure to destroy everything, and with his own hand Samuel hacked Agag to pieces. What embarrassment this Old Testament tale causes us in the Christian Church! Unbelieving men point to such a story, ask us how we can square it with our belief in a God of love, and refuse to accept a Faith with such atrocities included in its Holy Scriptures. To meet the objections of such people, and to win their allegiance, we are tempted to lie concerning stories of this nature. Some, for example, excuse this incident by allegorizing it. The Amalekites, they declare, represent the forces of spiritual wickedness in this world, and it was these Saul was told to annihilate completely. This is not the case. The writer of that story meant exactly what he said; and this we should fearlessly admit. For when we refuse to lie concerning these troublesome atrocity tales in the Old Testament they teach many vital things. They show how God had to reveal His mind to men in stages as they were able to receive it; they demonstrate how much the world stood in need of the Christian revelation; they indicate the barbarity this world would sink to without Christianity; they light up the sheer

greatness of the Christian Faith which can make such barbarism revolting to us who believe. Far from lying about any gruesome passages in the Old Testament we should admit the truth concerning them, and we shall find how right was Spurgeon's dictum, 'Defend the Bible! Unchain it, and it will defend itself.'

2. Second, we Christians are tempted to lie concerning our feelings about Jesus Christ. Just as Burns married Jane Armour only to find he had no real love for her, yet tried to 'batter himself into an affection for her' and go through the motions of being an adoring husband, so some people within the Church treat Jesus Christ. They look at this world and see that in Shaw's phrase 'civilization needs religion as a matter of life and death.' Consequently, they give the Church their support. They come to worship regularly or occasionally, but in the singing of the hymns and bowing in prayer they are going through the motions of an adoration for Christ they simply do not feel. For any one to lie concerning their true feelings towards Christ is disastrous. The way that love for Him is roused in any one is not by the pretence that we possess it but through a confession of lovelessness. This candour about our attitude towards Christ is the first step towards having an adoration akin to that of St. Francis kindled in us; and that was described as 'charcoal on fire.'

3. Third, we Christians are tempted to lie concerning what the Church has done for the world. Whatever the faults of the Church may be, nobody can read the history of the past two thousand years without realizing the priceless debt the world owes the Church. She has promoted learning, preserved manuscripts, defended the gospel against all heretical attacks, championed the truth in face of huge odds, rebuked and defied tyrants fearlessly, healed the sick, cared for the helpless, and spread the good news of the gospel to every land in the world. None but a perverted mind could deny the amazing achievements of the Church. Yet, we can claim too much; and this is what we within the Church are tempted to do when she is in sore straits as at present. One hears Christians claim glibly that it was the Church which first founded hospitals, abolished slavery, and gave toleration, democracy, and social justice to the world. It is Professor Butterfield who warns us that history shows this is not the case, and to make such claims is to lie in the interest of the Church. He shows how social justice, for instance, has been promoted not because of Christian generosity on the part of the favoured classes or by the urgings of the clergy, but largely because working people have organized themselves into a power far too formidable to be ignored. The Church, he maintains, has no right to take the credit as those concerned for its prosperity are sometimes apt to do. It is not only dishonest, but the height of stupidity for the supporters of the Church to claim this, or that, for it which is either quite untrue or only partly true. Because the Church is composed of sinful men it is an institution which stands in constant need of purification. That is done only when we, its members, are strictly honest and face up to the truth concerning it. Zangwill in his play, *The Next Religion*, makes one of his characters say of Christianity, 'Vivify it, scour it, bring it back to the Founder.' All who know the Church and truly love it are most aware that these words apply aptly to it. Constantly it stands in need of cleansing from its neglects, shortcomings, sins, blindness. No person is inspired to do so until he first refuses to lie concerning what the Church has done or is doing for the world.

When we hear a psalmist pray, 'Send thy light forth and thy truth'; when we hear the wise writer of Proverbs counsel, 'Buy the truth, and sell it not'; when James says, 'lie not against the truth'; why this emphasis upon the truth throughout Holy Scripture unless it partly be that in the eyes of God it is sheer folly, which gains us nothing, when we Christians lie in the interests of truth.

TWENTY-SECOND SUNDAY AFTER TRINITY

The Man with the Tattooed Arm

BY THE REVEREND HAROLD G. NEWSHAM, M.A., HARTFORD, CONN., U.S.A.

'Behold, I have graven thee upon the palms of my hands.'—Is 49^{16}.

I saw a sailor the other day with a tattoo upon his forearm. He had a heart, with an arrow through it; and underneath the heart there was a feminine name. A risky thing to have had done, you may think, if the baritone songs about sailors with a girl in every port have any grain of truth. But this good fellow had, I hope, a Pole Star in his navigational sky. The name, graven on his arm, was, I hope, the token and pledge of a love that would endure

Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun.

1. Tattooing is an age-old and remarkably world-wide practice. The reasons for it seem to have been as manifold as the flowers that bloom in the Spring. Members of the tribe or the caste could be identified thereby. If you had the same sacred animal, as States to-day have their individual flowers, it could be punctured with indelible scars and dies upon your skin. Then, both in this world and also in the next, there would be no danger of

you losing your identity. Or if you had performed a deed of valour, instead of a citation or an order of knighthood, you could be honoured with an elaborate, conspicuous, and painful, tattoo. Tattooing, in short, was sign language. It could tell publicly what nowadays is recorded on a file-card in some departmental office — your family, your status, your work, your religion.

So, when I saw this heart with its arrow and its name, the other day, I found myself reflecting upon this peculiar and significant custom of primitive man which still survives among us. And I also began to think of something else.

2. Whether the Hebrews in Biblical times practised tattooing to any notable extent is uncertain. There is, however, a prohibition against it in the Book of Leviticus—not, of course, that this prohibition is necessarily valid to-day, any more than some of the Mosaic injunctions about clean and unclean foods. Evidently the Hebrews had neighbours who practised tattooing for religious purposes, engraving an image, as it were, not only in wood and stone but on their own persons. The prohibition, therefore, was designed to keep them free from this contaminating paganism. It was the first negative groping after the fuller, positive understanding that God is Spirit ; that He is greater than all the visible works of His power and wisdom, and, therefore, infinitely greater than any conceivable works, or pictorial representations and images fashioned by men. So the prohibition against tattooing, as against graven images, was made in the interests of high and spiritual religion.

3. Now it is the fact of this prohibition which makes a phrase in Isaiah so vivid, and so daring, too. He is struggling to describe the love of God. His first thought is that it is to be conceived as being as strong, as tender, and as sacrificial, as a mother's love. And, indeed, the height and depth of mother-love has seemed to many to be Divine. You remember Kipling's moving lines :

> If I were hanged on the highest hill,
> *Mother o' mine, O mother o' mine !*
> I know whose love would follow me still,
> *Mother o' mine, O mother o' mine !*
>
> If I were damned of body and soul,
> I know whose prayers would make me whole,
> *Mother o' mine, O mother o' mine !*

Yes, Isaiah did well to think first of mother-love when he was seeking some human image for the love of God. Yet the image failed him—whether through some bitter, personal experience, as grievous as any that can befall in life, we cannot know.

> Can a woman's tender care
> Cease towards the child she bare ?

Isaiah knew it can. And that, he is convinced, is impossible with God.

So he asks himself again where there is some parallel in human experience, some picture, that cannot too unworthily portray the strong, unfaltering, eternal love of God for man. By one of those swift transitions of thought, so characteristic of the poetic flame, Isaiah sees a man with a name, or a symbol, tattooed on the palms of his hands. Graven, too, on both palms, for there is to be no contradiction between the left hand and the right. In all probability Isaiah had somewhere seen a man with his tribal mark upon his hands, the sign of the folk to whom he belonged and the god he must for ever worship. And that is the image, as bold and unforgettable as any in the Scriptures of our faith, which the prophet dares to use when he makes his second attempt to describe the unceasing concern and remembrance of God. He dares to conceive of God opening His hands, and showing them to the Zion which thought itself forsaken : ' Behold, I have graven thee upon the palms of my hands.'

4. It is the grandeur and the mystery of the Bible that it can declare so confidently such all but incredible things. Indeed, it is because there is in it such a wealth of similarly astounding assurances that we are compelled to give it a place apart in the libraries of the world ; and are compelled to speak about its ' revelation ' of Truth. ' Revelation,' because we realize that no amount of reasoning, or philosophizing, or speculating, could ever illumine life with such awesome light. It was, moreover, in a time of widespread scepticism and pessimism that Isaiah spoke. A description of the pitiful plight of vast areas of the world to-day would equally describe what Isaiah's fellow-countrymen were experiencing in their ravaged land, their depopulated towns and villages. They were asking, as millions to-day are asking, ' Does God care ? Can there even be a God of any sort whatever ? '

What was it that inspired some one in such a day and situation to lift the trumpet to his lips and cry : ' Why do you say, O Jacob, and speak, O Israel, " My way is hid from the Lord, and my right is disregarded by my God." Have you not known, have you not heard ? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint nor grow weary. His understanding is unsearchable. He gives power to the faint ; and to him who has no might He increases strength.'

We have yet to hear some reasonable explanation as to how a long succession of men, in times of direst stress and calamity, found themselves undergirded by such an assurance, and were compelled to voice it in immortal speech in the face of a

thousand contradictions, if there is, in fact, no basis whatsoever for their conviction, and the lives of men are orphaned in a cosmic void.

There are some things, it would seem but reasonable to hold, which could never have forced their way into thought and speech unless they were true. The mere fact they have entered human consciousness and demanded utterance is in itself evidence they have Reality behind them.

For example, if blind, purposeless, mechanical forces are all that are operating in the universe, then I am at a complete loss to know how any human pen in the presence of the high hills could ever have been impelled to write :

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts ; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.

I reckon it a reasonable faith, and not irrational credulity, to believe that no Isaiah could ever have felt impelled to declare the height and depth of the compassion and concern of the living God unless in some tremendous sense he was but the mouthpiece of Reality and Truth.

5. Yet it is, of course, because there actually appeared in history, walking this earth of ours, One in whom men felt the very life and love of God to be present in human form, that Isaiah's daring image is so heart-compelling.

In Jesus Christ, this love of God, of which Isaiah had somehow been so certain, thrust itself into the thick of actual, terrestrial events. It bore every characteristic that Isaiah, and these other men of spiritual insight, had discerned. ' Behold, I have tattooed thee upon the palms of My hands.'

What a company of men and women, once they had encountered Jesus, knew beyond all doubt that this was true ! Knew a care and concern for their highest good, which they were certain could never let them go ! Jesus made them certain, as He has made multitudes certain in East and West alike through the centuries, that He had graven them upon the palms of His hands. And when we see that Cross on a lonely hill outside the city, and ponder those nail marks willingly suffered that we might become children of the light, sons and daughters of His Father and our Father, with what infinitely deeper meaning do Isaiah's ancient words now form themselves upon our lips : ' Thou hast, in Thine amazing love, graven us upon the palms of Thy hands.'

Have we invisibly tattooed His name upon ours ' till a' the seas gang dry, my Lord, and the rocks melt wi' the sun ' ?

And does the remembrance of that Name ever keep us mindful of His words : ' A new commandment I give unto you, That ye love one another ; *as I have loved you.*'

TWENTY-THIRD SUNDAY AFTER TRINITY

Remembrance Day

BY THE REVEREND A. D. HARCUS, O.B.E., D.D., LONDON

' Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us . . . run with patience the race that is set before us.'—He 12[1].

Here is a picture of life, a picture on a grand scale. The subject would be well known to the readers of the letter—the race, the competitors and their equipment, the course, the goal, and the prize. And all around the multitude of spectators, so dense a throng rising in tiers to the height that they can be aptly likened to a cloud in the sky. The description begins with the spectators and their importance on the whole scene. They were the competitors of yesterday. Some had their names recorded in the previous chapter, but the vivid phrase ' and others ' reveals the presence of a multitude whose names are unknown. This is the record of an early Remembrance Day, with names and deeds stirring national memories, making alive the story of yesterday.

And the picture fits exactly the mood of to-day. No generation has more claim to a Day of Remembrance. For those who were in conscious life at the turn of the century, who looked forward with such confidence and hope to what was to be a most wonderful century of progress towards the Kingdom of God, Remembrance Day brings precious tragic memories. The friends of one's youth killed or broken in the First World War, and the sons of friends in the Second. There are wounds in mind and heart, wounds in the body politic, wounds in the international order which seemingly will never be healed ; and Remembrance Day can be just another wound. And the first thought and intention of a Service such as this is to offer sympathy and to pray that God would reveal Himself as Comforter and Strength in so many bereaved homes not only in our own land but throughout the world.

But there is something more in Remembrance Day than just remembrance. That by itself is in danger of being a negative, a vain regret for what might have been. The challenge of the text is to make remembrance not only a reverent and sorrowful tribute to the Fallen but also a help, an encouragement for to-day. The intention of the picture is to change a mere negative looking back into a positive looking forward. Seeing we are encompassed about with so great a cloud of

witnesses, let us run our race. Here is a direct word, a challenge to ourselves, which comes to us to-day out of yesterday.

The race described in the text can be modernized. It is not too imaginative to think of it as a relay race, a type of contest so justly popular to-day. In this race the individual competitor has an important part to play, but only as one of a team, and the victory is a team victory. In this form the race is familiar to every schoolboy and figures in all the great athletic contests. 'The race set before us' then becomes that part of the whole race which is allocated to us, our bit of the relay race. Just as the responsibility rests on the individual that he should run his bit of the relay and not lose ground, so responsibility rests on a generation; and the question asked of us is, 'Did we lose or gain ground'? And so the descriptive word applied to the running of our part of the race is significant. 'Let us run with patience, or with endurance, or steadily.' Whichever is used, it is a grey word, there is no thrill about it and none of the excitement of victory. Another generation might have been asked to run in triumph, with all the encouragement and excitement that comes through the sense of possible victory. Such victory did seem possible or even probable fifty years ago, but not now. Not only have the effects of the two Wars to be reckoned with but all that has happened since 1945. It is not so much personal impoverishment that matters, indeed such forced austerity may be for good as we endure hardness as good soldiers of Jesus Christ. Rather it is the impoverishment that denies men and women homes, children schools and playing fields, and the whole community so many of the things that mean a full and happy life. And behind it all the shadow of want and poverty which grows darker as populations increase and the resources of civilization are devoted more and more to provide means of defence. A grey sky, indeed, with no sign of a lifting of the clouds, and as we look at it we realize that endurance is the right word to apply to the race appointed for us.

It would seem as if once again we were forced back on a negative; patience, endurance, just holding on with no thought of progress, certainly not of triumph. Even so, if that were all, just to hold our own grimly would be an achievement. But remembrance comes as an ally and reminds us that is precisely what other generations have done. The cloud of spectators are witnesses and how soon the word was to bear the sacred meaning of suffering and martyrdom. 'Wherefore seeing we also,' that is our remembrance to-day, not of days of easy victory but dark days marked by the sacrifice of our friends. Why should we expect an easier road, rather for many it is an ease of conscience that the way should be difficult, that we also are called upon to make our sacrifice. Thus viewed endurance loses its negative nature and becomes a great positive, the quality that characterises Christian faith. The idea translated either as patience or endurance appears again and again, as a thread running through the New Testament. 'He that endures to the end shall be saved,' or again, of one of the greatest of the witnesses it is said, 'He endured as seeing him who is invisible.' And, finally, the promise of our Lord—in your endurance ye shall win your souls. Let us therefore run with endurance.

But the greatest of all the witnesses has still to be called. It is written of our Lord that in running His race He endured the Cross. And now and for ever we leave the realm of the negative and enter into our inheritance. Holding fast, enduring, patiently waiting, these things must be especially to-day. They are, however, the positive contribution that we make to that final victory which is promised to all who look unto Jesus, the Author and Perfecter of our faith.

And now the picture is complete. We are running our appointed race. There are two great encouragements. The past is always with us, very near at such a time as this. And what a power and strength it is. Not only the immediate yesterday but through the ages and right across the world the story of the Church is written large for our encouragement. To-day we thank God for the gift of memory, and we press on. Before us is an even greater encouragement, Christ Himself in all His risen power. His endurance even unto death has given Him and us the victory. We might well pray that it should be written of us as a generation what was recorded of Moses in his day—that we endured as seeing Him who is invisible.

TWENTY-FOURTH SUNDAY AFTER TRINITY

The Disciple's Tongue and the Disciple's Ear

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH

'The Lord God hath given me a disciple's tongue, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught'. Is 50^4 (R.V.m.).

Some years ago, when an important teaching appointment was to be made in one of our universities, a member of the appointing body complained that one of the applicants, whose qualifications, on paper, were most impressive, had no book, not even a magazine article, to his

credit. 'It is when a man writes or speaks,' he said, 'that his fellowmen, particularly those who have had no contact with him in the flesh, gain some indication of the type and the quality of his mind.'

Words, written or spoken, we are all agreed, are one means by which we reveal ourselves—and not only our studied, but our unpremeditated, words. The words which they uttered, and which have been left on record, help us to construct our portraits of, among others, the prophets of the Old Testament and of our Lord Himself. 'Never man spake like this man,' and we, echoing that verdict, freely acknowledge that His utterances and the manner in which they were delivered account, in part at least, for the place we accord our Lord. The words which they speak account, largely, for our like or our dislike of neighbours and colleagues, for the opportunities we create to permit us to meet some, and for the detour we make in order to avoid others.

In view of all this, this utterance of the prophet who is known as the Second Isaiah cannot fail to interest us. Like all true prophets, this one in particular traced his gift of utterance, not to himself, but to God. 'The Lord God hath given me a disciple's tongue,' he wrote. In his desire to use it well, he goes on to say, he listened to Him in whom are hid all the treasures of wisdom and knowledge. 'He wakeneth morning by morning,' he wrote, 'he wakeneth mine ear to hear as they that are taught.'

Are prophets the only people who should be expected to possess the disciple's tongue and whose ear should be awakened to hear as they that are taught? It is my submission that they are not. All of us who profess allegiance to the Lord Jesus Christ should possess the disciple's tongue and the disciple's ear. Indeed, in our case, as in Peter's long ago, our speech may betray us.

1. Let us think, first of all, of the disciple's tongue. The New Testament states quite clearly that all who have been brought within the light of our Lord have been put in possession of certain knowledge. 'He that followeth me,' said Jesus, 'shall not walk in darkness, but shall have the light of life.'

The New Testament goes further. It states quite clearly that, just because they are in possession of certain knowledge, they will reveal, sometimes consciously, sometimes unconsciously, the secret of the Lord by what they say and how they say it. Indeed, the New Testament goes further still. It states quite clearly that those who are most in possession of the secret of the Lord will be most consistent in their witness to it. It will become, without any sanctimoniousness, part and parcel of their daily speech.

Some years ago, a writer, commenting on a poem of Thomas Gray's with which we are all familiar, *Elegy Written in a Country Churchyard*, questioned whether one of his adjectives in that poem can be deemed accurate. Wrote Gray—

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Some village-Hampden, that with dauntless breast
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.

Can any Milton, asked the writer, however inglorious, be mute? If poetry, even in some small degree, is in his blood, must it not find some kind of expression?

Be that as it may, the New Testament knows nothing of a professing Christian who does not betray, consciously or unconsciously, the knowledge which he possesses. By what he says, and by the manner in which he says it, the careless are challenged, the doubting are enlightened, the sceptics are compelled to think, the fears of the anxious are quieted.

Are we that kind of Christian? What are the type and the quality of mind we reveal to those with whom we work and play? Do we set them musing, as Thomas Hardy was set musing as he listened to a thrush singing its full-throated song?

So little cause for carolings
Of such ecstatic sound
Was written on terrestrial things
Afar or nigh around,
That I could think there trembled through
His happy good-night air
Some blessed Hope, whereof he knew
And I was unaware.

Some time ago, in a journal which comes occasionally into my hands, I read the obituary notice of a minister of the gospel who had spent his entire ministry in a little-known parish and who was beloved of his people and, even more, of his colleagues who, recognizing his deep spirituality, held him in the esteem he deserved. 'He was not the type,' wrote one of them, 'ever to be appointed president of any Philosophical Society, but he was the one man to whom every one who was in trouble turned instinctively. He knew whom he had believed, and in his company men were reassured concerning the things most surely believed amongst us.'

2. It may be, however, that, acknowledging that there is no tribute more worthy of being coveted by Christian men and women, we confess that such

a tribute could not be paid to us, that, indeed, if one true mark of a follower of the Lord Jesus is that he possesses the disciple's tongue, we have shown, by our lack of it, that we are not the followers we claim to be.

If that be our solemn and sincere confession suppose we turn from a consideration of the disciple's tongue to a consideration of the disciple's ear. The prophet who declared, 'The Lord God gave me a disciple's tongue,' went on to say, 'He wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught.' So saying, does he not indicate why we have not got the disciple's tongue?

In *An Unfinished Autobiography*, H. A. L. Fisher, the historian, tells an interesting story of Renan and Sabatier. Sabatier, then a raw, young provincial student, had been invited to Renan's study where, says Fisher, he 'was treated to such a lecture on theology as he would never have thought possible. At the end he started to take his leave. It was raining hard. He had no great-coat, no umbrella, and his poor garret was the other side of Paris. Renan escorted him home, holding his umbrella over him all the way and all the time talking like a god. At the end of their journey Sabatier was too shy to interrupt the talk and so back they walked to the *Collége de France* and back again across Paris to the student's lodgings, the famous old man steadily holding up the umbrella and steadily talking, the enraptured young student trotting by his side. As may be imagined,' says Fisher, 'from that moment onwards Sabatier was Renan's slave.' It had been a most memorable night. He had done no talking. He had just listened—and to such talk as left him permanently enriched.

All of us would agree that, if we are informed upon a certain subject, it is because we were prepared to listen to those who were capable of teaching us, that, if we can speak intelligently, it is because we have been prepared to listen attentively.

What is true of all other aspects of our knowledge is true, equally, of our knowledge of things spiritual. We cannot hope to have the disciple's tongue unless we are prepared to sit at their feet who are qualified to teach us the deepest things in faith and in life, and particularly at His feet in whom are hid all the treasures of wisdom and of knowledge.

Time and again the Scriptures impress that upon us. 'I will hear what God the Lord will speak,' wrote one of the psalmists. Our Lord, says the New Testament, rose up a great while before day and went into a mountain apart to pray. 'I study to be quiet,' St. Paul confided to some with whom he corresponded. Always it is the same story. The men who have the disciple's tongue and who know how to speak a word in season, whose every word, both studied and unstudied, reveals their knowledge of God and of life and makes men glad to have had the privilege of meeting them, are in every instance men who are prepared to listen.

Are we among such? These are days when fewer people frequent the services of the sanctuary and when, in consequence, if men's consciences are to be stirred, their doubts resolved, their burdens made bearable, all who are within the fellowship of the Church must be, in a real sense, missionaries, possessing the disciple's tongue and knowing how to speak a word in season to him that is weary. We can possess the disciple's tongue only as we, first, possess the disciple's ear. Knowing how greatly we can influence those alongside of whom we work and play, by our studied and our unstudied words, surely we should make it our constant prayer that the Lord God may waken us morning by morning to hear as they that are taught.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
. . . .
O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Recent Foreign Theology

The Epistle to the Hebrews. A massive commentary on the Epistle to the Hebrews—the largest of modern commentaries on this book in any language—has appeared in two volumes of about 450 pages each, in the great French series of *Études Bibliques*. The learned author is C. Spicq,[1] who devotes one whole volume to the problems of Introduction. Here every side of the subject is exhaustively studied in a way that is beyond all praise. Since there is difference of opinion amongst scholars on many of the issues, it is impossible to satisfy everyone, whatever solutions one adopts, but here there is a careful examination of every rival view and nowhere is the evidence overstrained or greater assurance professed than the arguments presented will sustain. The author's view is that the writer of

[1] *L'Épître aux Hébreux*, i. *Introduction* [1952]; ii. *Commentaire* [1953]. Gabalda, Paris; Fr. 2400 per vol.

the Epistle was Apollos, and that it was written to Jewish priests who had become Christian converts, and not to the Jews in general or to Jewish Christians in general. It is thought that these priests were possibly at Antioch. There is a long and valuable chapter on the links between the Epistle and Philo, and another important chapter on the Theology of the Epistle. The links between 1 Peter and the Epistle are held to be not more significant than the natural links which might be expected generally throughout the Christian community in the first century A.D., while the points of contact and of difference between this Epistle and the assured Epistles of Paul are carefully examined. The author finds that the Epistle was influenced by the Fourth Gospel and in its turn influenced the Apocalypse, and he thinks it probable that it was composed shortly before the Destruction of the Temple, perhaps about A.D. 67. An appendix deals with questions of Textual Criticism and there is a Bibliography which occupies thirty-two pages. Embodied in the volume devoted to the commentary there are a number of Excursuses dealing with special questions, each supplied with its own Bibliography. The Greek text and a French translation are printed on opposite pages, with the commentary below. This is elaborate and many-sided, and no reader can fail to find abundance of treasure, whether his interest is primarily in the language or the thought of the writer. A vast literature, ancient and modern, secular and sacred, is drawn upon, and the impressive erudition of the author is apparent on every page. No serious student of the Epistle will neglect this work.

Galatians and Ephesians. The third volume to be issued of the series of French Protestant commentaries in course of publication in Switzerland has now appeared. It deals with the Epistles to the Galatians and the Ephesians, and the writer of the commentary on the former Epistle is P. Bonnard, while Ch. Masson wrote that on the latter.[1] The commentary is full and the scholarship is up to date. A short Introduction is prefixed to the commentary on Galatians, but that on Ephesians lacks this, the reader being referred to the commentary itself for the discussion of all questions which normally figure in an Introduction. The South-Galatian theory of the churches to which the Epistle to the Galatians was addressed, familiar to English readers through the work of Ramsay, is here rejected, in agreement with a number of recent works. To the reviewer, who is no specialist in this field, the South-Galatian theory still seems the more probable. The Epistle to the Ephesians is held to have been written by a disciple of Paul's, who used his name and wrote it to the Laodiceans. It was, however, early put into circulation by the Ephesian church, whose name became attached to it. In both commentaries there are Excursuses of varying length on special points, such as the relation of the accounts in Galatians and Acts, particularly Ac 15, and the Mystery of Christ in Ephesians. Like the other volumes in the series, this is an important work, with abundant references to other recent works.

[1] P. Bonnard, *L'Épître de Saint Paul aux Galates*; Ch. Masson, *L'Épître de Saint Paul aux Éphésians* (Commentaire du Nouveau Testament, vol. ix) [1953]. Delachaux et Niestlé, Neuchâtel; Swiss Fr. 12 in paper, 14.90 bound.

The Fourth Gospel. From Belgium comes a commentary on the Fourth Gospel, based primarily upon the work of Lagrange, but taking account also of the work of other Roman Catholic scholars, but leaving out of account, either in the body of the work or in the bibliography, the work of non-Catholic writers.[2] This is quite deliberate, the author thinking that in some Catholic works non-Catholic scholars have had more place than they deserve. He refers to the works of Renan, Strauss, and Loisy, apparently on the ground that their views were so extreme that they will not bring the confusion to his readers that sound Protestant work might entail. The Introduction is very brief. A few lines suffice to demonstrate that the traditional authorship is correct, and that the date is towards the end of the first century A.D. Problems are rarely discussed in any thorough-going way. On the question whether the Last Supper was a Passover meal the harmonizing view is accepted that our Lord kept the Passover a day earlier than the right day, for reasons unknown. For the Catholic readers for whom the commentary is written—not professional scholars, but a wider circle of serious readers—it will be found useful. As the publisher states in the 'blurb' it is less apologetic than doctrinal. It does not aspire to be original, though the writer does not always reflect the views of others. It is a pity that he does not recognize that collaboration in Biblical studies between Protestant and Catholic which can be fruitful for us all, and which the Pope so finely recognized in the audience granted to the Society for Old Testament Study in 1952.

Corpus Christianorum.[3] An event of considerable importance is the beginning of the publication of

[2] P. Beeckman, *L'Évangile selon Saint Jean d'après les meilleurs auteurs catholiques* [1951]. Beyaert, Bruges; Belgian Fr. 145.

[3] *Corpus Christianorum*, Series Latina: I. *Tertulliani Opera*, i. [1953]. Editions Brepols, Turnhout, and Paris; Belgian Fr. 80.

a new series of the Latin Fathers down to the age of Bede. The series is expected to run to a hundred and seventy-five volumes of 600 to 800 pages each, at a price of about £4 per volume bound, but with a ten per cent. reduction for subscribers. About ten volumes are due to appear each year. The reader will be able to locate references to Migne's edition and the Vienna corpus without difficulty, save that in the first part to be issued references to Migne's edition are not given, since they vary in the two printings of Migne. So far only a single part has appeared, containing Tertullian's *Ad Martyras* and *Ad Nationes*. It contains seventy-five pages of text, in addition to an Introduction to Tertullian, with an extensive and very valuable bibliography. At the foot of the page there is a considerable text-critical apparatus, and the whole is excellently printed. It should be added that the Latin series will include two thousand three hundred and forty-eight works or fragments, and amongst these will be everything that remains from the first eight centuries of the life of the Church, whether patristic writings proper, conciliar, hagiographic, and liturgical texts, or sepulchral inscriptions.

H. H. Rowley

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Contributions and Comments

'With the Holy Ghost and fire'

I AGREE with the suggestion of H. J. Flowers in his article entitled 'With the Holy Ghost and fire' (THE EXPOSITORY TIMES, lxiv. [February 1953] 155 f.), and I think that there are some passages which support the contention that John the Baptist preached a Messiah coming with fire and storm. As I showed in *Interpretation*, v. [1952], 261, it is in II (IV) Es 13^{10} that the Messiah is most clearly portrayed as judge of the world, sending forth from his mouth 'a flood of fire,' 'a flaming breath' and 'a violent storm' which destroys all his foes. Wind and fire appear together also in Is 29^{6} $30^{27f.}$, Ezk 1^{4}. An instructive parallel conception is to be found in Genesis Rabba 83 (cf. G. Klein, in *Zeitschrift für die neutestamentliche Wissenschaft* [1901], 343 f.), where the judgment of the heathen is described as a winnowing where fire (Mal 4^{1} [Heb. 3^{19}]) and wind (Is 41^{16}) co-operate. In addition to Eisler (quoted by H. J. Flowers, p. 156), see also Barrett, *The Holy Spirit and the Gospel Tradition*, 126 and H. Sahlin, *Studien zum dritten Kapitel des Lukasevangeliums*, 50 f.

Another explanation should be considered. In *Yasna* 31^{3} 47^{6} and also $36^{1.3}$ (not a saying from Zarathustra himself, but nevertheless very old), the judgment is executed 'by spirit and fire.' Since the discovery of the Dead Sea Scrolls, we know something of a connexion between Iranian religion and the Jewish sects (cf. especially, Kuhn in *Zeitschrift für Theologie und Kirche* [1952], 296 f.). It is therefore not impossible that John knew this Iranian conception, but until links are discovered between Zarathustra and the time of John the Baptist, we cannot be sure that such dependence exists.

E. Schweizer

Zurich

A Parallel between Luke ii. 51 and Genesis xxxvii. 11

THERE is a remarkable resemblance between a reference to Jacob and Joseph in Gn 37, and references to Mary and Jesus in Lk 2. Gn 37^{11}: *ὁ δὲ πατὴρ αὐτοῦ διετήρησεν* (*v.* l. *διετήρει*) *τὸ ῥῆμα.* Lk 2^{51}: *καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς* (cf. Lk 2^{19}: *ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα*).

This parallel is noted by S. R. Driver (*The Book of Genesis* [Westminster Commentaries], 322). It was also noted by the older commentators on Luke's Gospel, for example, Bengel, Plummer. But it appears to be ignored generally in more recent commentaries. Why? Is it thought to be of no special significance?

A. W. Argyle

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1 John iv. 12a

IN THE EXPOSITORY TIMES, lxiv. [May, 1953] 239 the suggestion is made that the words 'No man hath beheld God at any time' in *v.* 12a may be a misplacement from *v.* 20, though, as is admitted, there is no MS evidence.

Are the words at *v.* 12a as much of an intrusion as they seem to be? 'Beholding God' is the kind of language used by the mystics or 'gnostics' who 'intrude' in this Epistle at every point. The author is about to make a statement concerning religious assurance in terms familiar to Hellenistic mysticism—*v.* 12: 'God abides in us.' He halts on the threshold of this statement and thinks of the claim of some mystics that they have already '*seen* God.' Perhaps his thought may thus be

paraphrased : ' If we love one another—I will not go as far as to say that we *see* God ; no man has yet *seen* God ; for Christians the vision of God is reserved for the future (cf. 3^2 *ὀψόμεθα αὐτὸν*) but meanwhile—if we love one another, God *abides* in us.'

Verse 12a is not a mere echo of Jn 1^{18}, where *ἑώρακε* is used. Verse 12a has *τεθέαται*. If it belonged to *v.* 20 we should expect *ἑώρακε*, as this is the word used there. And if *τεθέαται* is moved to *v.* 20 *τεθεάμεθα* in *v.* 14 loses much of its force.

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Mark xiii. 14 : *ὁ ἀναγινώσκεν νοείτω*

This note has generally been taken by commentators to refer either to the reader of Daniel, that he must notice the new interpretation or application of the passage relating to the ' abomination of desolation,' or to the reader of the Little Apocalypse which the editor of Mk 13 is supposed to have been using. On either view it is intended as a hint to the Christian reader to perceive some meaning beneath the surface of the passage. It seems, however, remarkable that, of all the phrases from the Old Testament which are quoted in the Gospels, this alone should have this strange and somewhat naïve note appended to it.

Is it not possible, as an alternative, that the note was intended to call attention to something in the immediate context in Mark, and not in some other document ? Immediately before this phrase there occurs the irregular construction of a neuter noun (*βδέλυγμα*) followed by a masculine participle (*ἑστηκότα*).

Now it is probable that Mark's Gospel was read aloud to the assembled Church soon after its composition, even if it was not written with that purpose in view. *ὁ ἀναγινώσκων* is not the individual reader (very few Christians would be able to possess books for themselves) but the one who read the book aloud to others. He would be inclined to overlook the masculine participle and to ' read ' the more natural *ἕστος*, or even to correct it as he read, thinking the grammar was at fault. Some leader of the Church—possibly Mark himself—noticing this, took the MS and inserted in the margin *ὁ ἀναγινώσκων νοείτω*—' let the reader take note of this '—calling attention to the peculiar grammatical construction. When copies were made of the book, this note was placed in the text in the position in which it is found in Greek MSS.

Harold A. Guy

Southampton

Entre Nous

Religious Education and the Retarded Class in the Day School

Perhaps the most difficult problem which a teacher of religious knowledge has to face is the preparation of his lesson for the retarded class. He asks himself, ' What can I do for these children ? ' This question needs the most careful consideration.

First, let us examine the composition of an average retarded class. There will be some children whose standard of intelligence is so low that they will always lag far behind their own age group. How is one to conquer their dull apathy ? There are other children, however, who, though they could never be called ' bright,' would none the less not have qualified for the retarded class had their progress not been hampered by prolonged absence from school due to illness, or some other cause. It is unfortunate that it is not generally possible to have two separate retarded classes for these two types. Sometimes, for instance, one finds oneself in the position of trying to answer a question which has been asked by one of the more intelligent children, and having one section of the class quite interested in it. Far from being interested in the answer, the other half of the class cannot even see the difficulty which caused the question. Such an occasion becomes all the more difficult if the boy in the corner, who ought to be in a special school for epileptics but never seems to get there, suddenly has a fit. Add to these difficulties the fact that there is usually a very wide age range in a retarded class—mine, though it may be an extreme example, has children ranging from eleven to fifteen—and it will be seen that a retarded class is a problem class indeed.

How ought the teacher to tackle the problem of a class like this ? One conclusion I have reached, and I have reached it with much reluctance, is that the Bible must generally be left out of it. Some of the children can scarcely read at all, and even the best readers in a class of this type generally find the language of the Authorized Version, together with the small type in which many of our Bibles are printed, too much for their limited ability. They are defeated by the sheer mechanics of reading, and it has seemed to me that lessons in which I have used Bibles in the class have generally been more like reading than Scripture lessons. There is, of course, an important

place for the Bible when read to the class by the teacher, but such readings ought never to be prolonged, and will need careful explanation. Any class will soon lose interest in what it cannot understand.

The question of interest is of paramount importance. Uninteresting lessons can easily result in severe disciplinary difficulties, for few children, especially retarded ones, can be bored for forty minutes without doing something to relieve the monotony. Any teacher learns this fact on his first teaching practice, and it is superfluous to urge him to make use of the factor of interest in his lessons. Not quite so superfluous, perhaps, is the question of how it ought to be used. It is very tempting to find something which the teacher knows will interest the children, and then to teach it from the point of view of religious knowledge. I should have peace for ever more in my retarded class if each week I made use of their interest in adventure stories, and told them the story of a missionary. But how restricted my syllabus would be. No preacher worth his salt builds his sermons round an illustration. Rather does he use illustrations to give clarity to the sermon he knows he ought to preach. And in just the same way, the real teacher does not select some topic which he knows the class will find interesting, and then make them study it. He considers closely just what the class ought to study, and then tries to make this interesting. To do so, he must press into his service the various teaching aids which are available. For the retarded class visual aids, such as film strips, flannelgraph, and the like, are of especial help. He must see that the class has some form of practical work to do which is within the limits of their ability. Needless to say, this is far more difficult. But, then, it is real teaching, and real teaching always is.

Let us assume, then, that the teacher has successfully captured the interest of the class. He has given much thought to the preparation of his lesson, he has not tried to do more than the class can manage, he has hammered his lesson home, and he feels with pleasure that he has been successful. The children have grasped what he was trying to teach—the questions he asked at the end of the lesson proved that. Perhaps one of the children stopped on the way out to tell him he enjoyed the lesson, and the teacher goes home with the comfortable feeling of a job well done. Let him ask the class a fortnight later. The odd hand may be tentatively raised, but there is none of the eager and almost universal hand-waving which the same questions aroused a fortnight before. The problem of interest having been solved, that of retention remains.

The average retarded child just does not have the power of retention enjoyed by his more fortunate schoolmates. If he had, he would not be retarded. The figures for illiteracy amongst recruits published by the War Office are not quite such a bad advertisement for the schools as they seem. Not many children leave school unable to read. But many do leave school unable to read well, and to them reading is such a drudgery that they never do any afterwards and what they knew is soon forgotten. As far as the teacher of religious knowledge is concerned, I do not think that this problem is as serious as it seems. Let the teacher vary his questions when he revises a fortnight later. Let him ask himself clearly what he wants the children to remember, and he will often find they have remembered it. I once spent three lessons on the story of the Good Samaritan. I had used a flannelgraph, we had translated the story into terms familiar to the children ('A traveller went from Liverpool to Manchester'), and the class had dramatized the story impromptu. A week later one child could not tell me the first thing about it. So I varied the questions I was asking him, and asked who he thought his neighbour was. The answer he gave was as good as I could have given myself. He had forgotten the story which Jesus had used as an illustration, but he had remembered the point which Jesus had been trying to teach.

I have found that a retarded development in things academic is by no means always accompanied by a retarded development of the religious consciousness. The inability to remember much about the history of Israel sometimes goes hand in hand with a strangely keen perception of spiritual truth. If the end of term examinations seem to indicate that our efforts have not been very well rewarded, we do well to remember that in the big examination which we call life, a 'D' stream child is as likely to be at the top of the list as any one else. I am not ashamed to say that in the years I have been teaching retarded classes I have learned something of the ways of God from them.

A. R. Bates[1]

Penketh, Warrington

An Ancient Heresy in Modern Dress

Christianity has always had its more bizarre and exotic manifestations. Sometimes the adherents of such manifestations have been so few that it was possible to disregard them as having little or no influence. Sometimes it was possible to sympathize with them in the certainty that,

[1] Mr. Bates is Divinity Master at Culcheth Secondary School, near Warrington.

however wrong-headed they might be, their hearts were none the less in the right place. But when a sect of Christianity numbers its adherents by the hundred thousand, and the circulation of its periodicals by the million, and when it is clearly perverting and distorting the truth, then an attitude of placid toleration becomes a dangerous mistake. Such a sect we believe Jehovah's Witnesses to be. In the April number of 'Theology Today' there appeared an article by Professor Bruce M. Metzger, entitled *The Jehovah's Witnesses and Jesus Christ.* It has now been issued as a separate pamphlet, obtainable from the Theological Book Agency, Princeton, New Jersey, at 15 cents per copy or eight copies for a dollar.

It was about 1872 that Charles Taze Russell founded Jehovah's Witnesses at Allegheny, Pennsylvania. Soon they spread all over America. He it was who wrote the notorious 'Studies in the Scriptures,' also called 'Millennial Dawn,' of which, it is claimed, fifteen million copies have been distributed. His career was not without its troubles because in 1909 some of his followers seceded because, they said, he set his own words on a level with or above the Bible; worse, in 1913, his wife brought a divorce suit against him on the grounds of 'his conceit, egotism, domination, and improper conduct in relation to other women.' The divorce was gained on the domination and egotism grounds. When he died in 1916 he was succeeded by 'Judge' Rutherford, who is credited with more than one hundred books, some of them translated into seventy-eight languages and distributed to more than three million people. Rutherford was under the necessity of making some textual emendations in Russell's works. Russell had written 'That the deliverance of the saints must take place some time before 1914 is manifest.' Rutherford, in face of the facts, substituted *after* for *before*. Russell had discovered the whole of human history in the Great Pyramid of Egypt, a *tour de force* which Rutherford disowned. The present leader is Nathan H. Knorr. Rutherford claimed two million followers. The latest statistics claim that 426,704 'ministers' are actively engaged in the work. It is claimed that the two magazines entitled 'Watchtower' and 'Awake!' have been translated into thirty-six languages, circulate in a hundred and twenty-seven countries, and have sold fifty-eight million copies. In 1950 a new translation of the New Testament was issued. This translation is much influenced by translations of the New Testament into Hebrew; the result is that the word *Jehovah* has been found in it some two hundred and thirty-seven times.

The seriousness of the danger of this sect lies in their view of Christ. 'Christ before his earthly life was a spirit-creature called Michael, the first of God's creation, through whom God made the other created things. As a consequence of his birth on earth, which was not an incarnation, Jesus became a perfect human being, the equal of Adam prior to the fall. In his death, Jesus' human nature being sacrificed, was annihilated. As a reward for his sacrificial obedience God gave him a divine spirit nature.' Jesus was never God and was created. Here is a compound of Gnosticism and Arianism.

The deliberate distortion of truth by this sect is seen in their New Testament translations. Jn 1^{1} is translated: 'Originally the Word was, and the Word was with God, and the Word was a god,' a translation which is grammatically impossible. Col 1^{15-17} is translated: 'He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created. . . . All other things have been created through him and for him. Also he is before all other things and by means of him all other things were made to exist.' Four times the word *other* is introduced and every time without justification. Ph 2^{6} becomes 'Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God.' It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest.

Professor Metzger writes with entire fairness. He commends the eager witness of Jehovah's Witnesses and the work they are prepared to do as an example to Church people. He suggests that the Church should enter on a deeper Bible study to combat this false Bible study; and that the insistence should be that historic Christianity offers far more than any perversion of the faith. According to Jehovah's Witnesses only one hundred and forty-four thousand can be saved; but according to Christ the number of the saved is a great multitude whom no man can number.

One thing is clear—no Christian man can look with any sympathy on a perversion of Christianity like this. We are grateful to Professor Metzger for an article which defends the truth by exposing falsehood.[1]

WILLIAM BARCLAY

Glasgow

[1] An article by Canon J. M. Swift on Jehovah's Witnesses appeared in the February 1944 issue of THE EXPOSITORY TIMES.

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The Expository Times does a gallant job in trying to let us know what is in the best new books, and the following sentences are culled from recent expositions. '. . . an admirable review of present-day theological discussion.'[1] '. . . an intensely readable and an intensely suggestive book. It touches nothing which it does not illumine.'[2] 'The Dean of Lincoln gives us an erudite yet plainly written and most interesting explanatory account of *Anglican Public Worship.*'[3]

[1] INTERPRETING THEOLOGY 1918-1952 by Daniel Day Williams (10s 6d net); [2] DESIGN FOR LIFE—an exposition of the Sermon on the Mount by A. M. Hunter (7s 6d net); [3] ANGLICAN PUBLIC WORSHIP by Colin Dunlop (7s 6d net).

It is too early for reviews of the following books: PETER: DISCIPLE, APOSTLE, MARTYR by Oscar Cullmann (18s net); CHRISTIAN FAITH AND NATURAL SCIENCE and THE TRANSFORMATION OF THE SCIENTIFIC WORLD VIEW by Karl Heim (21s net each); UNWILLING JOURNEY: A Diary from Russia by Helmut Gollwitzer—a real analysis by a fine theologian of the life and belief of Russians today (16s net); LETTERS AND PAPERS FROM PRISON by Dietrich Bonhoeffer (12s 6d net). Ask to see them in your bookshop.

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